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 Students seeking admission or readmission must submit applications with transcripts by Aug. 31, 1964.
 Entering freshmen and transfer students also should include the American College Test score with application if possible. In any case the test must be taken before registration. Contact the University in Provo or BYU Adult Education Centers in your area for information.

3 — New fees are scheduled to begin autumn semester: full time students, Church members, \$160 per semester; full time students, nonmembers, \$215 per semester.

REMEMBER THESE DATES

Summer School 1st Session	June 15
Summer School 2nd Session	July 20
Application deadline	Aug. 31
New Student Orientation	Sept. 15-16
New Student Registration	Sept. 17
Registration, all others	Sept. 18-19
Classes begin	Sept. 21

Brigham Young UNIVERSITY

Exploring the Universe

By Dr. Franklin S. Harris Jr.



EMULSIONS MAKE SENSITIVE FILM

A new photographie film has been produced which has an exposure capability of 1 to 100-million, compared to ordinary films which are about 1 to 1000. Edgerton, Germeshausen, and Grier, Inc. for this black and white film has combined three different emulsions resembling color reversal film, except that each sensitivity layer is sensitive to all colors. The film can take pictures of the sun and show sun spots and on the next picture show the moon and its craters with the same exposure setting.



ASTRONOMERS REVISE MEASURES

The accepted values of two astronomical quantities have been revised recently. The distance from the sun to the center of the galaxy has been revised upwards from 8.2 to 10.0 kiloparsecs. A parsec is the distance light can travel in 3.26. years, or 19.2 trillion miles. The velocity of rotation of our own sun in the galaxy has been revised upward to 155 miles an hour.

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Information on reservations for Information on reservations for housing accommodations while attending the World's Fair may be obtained by contacting Emest H. Weimer, LDS World's Fair Housing Center 84-52 63rd Avenue Rego Park, New York 11379

THE COVER

Angel Arch, one of the most spectacular yet least-known of the many natural arches in Southern Utah, is the subject of this month's cover. The formation to the right of the arch bears a striking resemblance to a little girl angel in a long gown, with Dutch cut hair and lowered head. The which the cover plates were made was taken by Salt Lake Photographer Al Morton. Angel Arch is situated in a tributary of Salt Creek Canyon, not far from the Needles area in the proposed Canyonlands National only by foot, horseback, jeep, or similar vehicle.

Cover Lithographed in full color by Deseret News Press

1. THE FALLACY

by Alvin R. Dyer

Already on the way to becoming an LDS best seller, The Fallacy compares the doctrines of two churches... The Church of Jesus Christ of Latter-day Saints and the Reorganized Church. A volume of penentrating insight.

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2. WHAT DO I DO NOW?

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The Church Moves On

APRIL 1964

Some 188 television stations and numerous radio and shortwave stations broadcast part or in full the conference sessions. Early this morning a church welfare meeting was held on Temple Square.

The priesthood session this evening, where President McKay presided and conducted, was held in the Tabernacle, with the proceedings carried to 410 other priesthood gatherings in the United States and Canada. It is estimated that some 86,000 priesthood bearers were thus in attendance.

It was announced that Elder T. Quentin Cannon of Salt Lake City had been appointed to the general board of the Young Men's Mutual Improvement Association.

It was announced that Mrs. Ora C. Murdoch, Mrs. Dorothy K. Keddington, both of Salt Lake City, and Mrs. Klea E. Worsley of Provo, Utah, had been appointed to the general board of the Young Women's Mutual Improvement Association.

Returned missionary groups held their semiannual reunions this evening throughout Salt Lake City.

5 The one hundred thirty-fourth annual general conference continued in the Tabernacle. President McKay presided and conducted this morning and presided while President N. Eldon Tanner conducted this afternoon.

In the basement of the Assembly Hall on Temple Square twenty volunteer translators work during the conference sessions simultaneously translating the addresses into Dutch, German, and Spanish, which words they speak into microphones and church leaders, about fifty of them, wearing earphones, are delighted to hear the messages in their own tongues, as they sit in the Tabernacle. This work is under the direction of Theodore Mebius. Simultaneous translation in these languages is also made on the shortwave transmitters near Boston of Radio WRUL.

Presiding Bishop John H. Vandenberg was among the speakers at the semiannual conference of the Deseret Sunday School Union this evening in the Tabernacle.

Elder Paul H. Dunn was sustained as a member of the First Council of the Seventy at the morning session of general conference as the General Authorities and Officers of the Church were sustained. President Dunn has been serving as co-ordinator of California institutes. He fills a vacancy that has existed in the First Council since the passing of President Levi Edgar Young last December 13. President McKay presided and conducted at the morning session; he presided and President Brown conducted during the afternoon. Thus ended the spiritual feast that always attends general conference.

The membership of the Church as of December 31, 1963 was announced today as 2,117,451. (Continued on page 536)



1. PROPHETS, PRINCIPLES AND NATIONAL SURVIVAL

By Jerreld L. Newquist

Now, for the first time in an indexed reference book, read what Presidents of the Church and other General Authorities have said about such timely subjects as communism, the American way of life, the danger of creeping socialism, the status of government in the last days, and many other questions and issues which now face the nation and the world. Extremely well documented, this outstanding new book is filled with prophetic statements that will give you a greater understanding of the troubled times in which we live.

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2. WILFORD WOODRUFF by Matthias F. Cowley

An important reprint of one of the most sought-after biographical accounts of a prophet of the Lord. Excellent reading for those who thrill to adventure and those who would become inspired by the spiritual happenings of a man who became the fourth prophet of the Restored Church.

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3. IF A MAN DIE by Gordon T. Allred

This interesting book takes you from pre-mortal life through death and into the spirit world, beautifully and comfortingly explaining the eventuality we know as death. Punctuated throughout by quotations from leading church authorities, this book also has several complete sermons on the subject of death — including one by the prophet Joseph Smith. \$3.50

4. STORIES OF JESUS FOR LDS CHILDREN by Jane Lund

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Letters and Reports



RANKS HIGH

The high priest group of the Eighteenth Ward, North Idaho Falls (Idaho) Stake, had 97 percent attendance at priesthood meeting during a ten month period, and 92 percent at Sacrament meeting. Pictured are (1-r) front row, James F. Chandler, Bishop Earl E. Bagley, William J.

Williams, Carth S. Pincock, George E. Quinton, Gary Connell; middle row, Cecil F. Wright, Earl R. Davenport, O. Gene Goodwin, E. LaVell Goodwin, Victor H. Vansickle, Donald J. Oler; back row, LeRoy C. White, E. Lloyd Ricks, Richard R. Davis, and Cecil M. Hymas.

TEMPLE INTERIOR PHOTOGRAPHS IN OLD ERAS

It has often been said that every copy of an old Era should find a happy home in some ward, seminary, or public library. Over the years The Improvement Era has, through the courtesy of the First Presidency, printed several issues with interior photographs of LDS temples. These issues have been extremely popular and have soon been completely sold out with the exception of May 1964 which is currently available. However, the previous copies must be in the Church somewhere, being treasured by individuals, or in libraries which are available to the Saints.

Here is a list of some of the former Eras that have temple interiors:

Salt Lake Temple	black and white
Salt Lake Temple	black and white
Kirtland Temple	black and white
Salt Lake Temple	black and white
here were repeated from the	April 1937 Era.)
Swiss Temple	black and white
Los Angeles Temple	full color
Los Angeles Temple	black and white
London Temple	black and white
Alberta Temple	full color
St. George Temple	full color
Salt Lake Temple	full color
Arizona Temple	full color
Los Angeles Temple	full color
	full color
Idaho Falls Temple	full color
Oakland Temple (exterior)	full color
	Salt Lake Temple Kirtland Temple Salt Lake Temple here were repeated from the Swiss Temple Los Angeles Temple Los Angeles Temple London Temple Alberta Temple St. George Temple Salt Lake Temple Arizona Temple Los Angeles Temple Los Angeles Temple Hanti Temple Manti Temple Idaho Falls Temple

MUSIC FOR WORSHIP by Baldwin



Weber Heights Stake Center, Ogden, Utah

Kieth W. Wilcox, stake president, served also as architect for the new Weber Heights Stake Center in Ogden, Utah. The \$600,000 building includes a chapel, a cultural center with stage facilities and seating for 500, 22 classrooms and a gymnasium. Providing music in the chapel are a new Model 11 three-manual Baldwin Organ and a Model 63 Baldwin Grand Piano. A Baldwin-built Orga-sonic spinet organ is located in the junior Sunday school. The fine Baldwin instruments at Weber Heights Stake Center are typical of the hundreds of Baldwin Pianos and Organs purchased in the past few years by the Cl Christ of Latter Day Saints throughout There is a Baldwin instrument just right for your church, too, whatever they may be. Wi more information today or use the convenien

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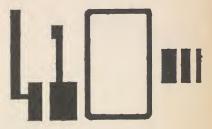
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The New Immigrants, Ourselves

THESE TIMES
By Dr. G. Homer Durham
President, Arizona State University, Tempe



This changing world is changing more rapidly than any of us knows. Consequently, most of us, without going anywhere, are as if we were immigrants in a strange new country. As new immigrants we go about our daily routines. Unless we are unusually perceptive or working in the midst of a fantastic new enterprise, our outlook is probably the outlook of ten, twenty, or more years ago, depending on our age and situation. Dimly we see, hear, experience new phrases, phenomena. Unlike the immigrants of the nineteenth century, the language sounds we hear are familiar. Yet, in many respects, the human being of today inhabits a world of reality less familiar to him than the world, let us say, that New York was to a newcomer from Italy in 1890.

Consider a few commonplace things in contemporary, industrialurban life:

1. Semi-conductors. Your neighbor works in a big factory. It may

be the largest employer in the district. You know that the factory manufactures or even "grows" crystals, effects diodes, and semi-conductors. You may have heard talk of film deposits of tantalum and other metals in extremely thin layers, so thin as four millionths of an inch. Young high school students, preparing for a science fair, can explain more. So far, they are fairly kind to their young parents, who live of course, not in the "horse and buggy age," but in the dynaflow age of 1948, but have not yet appreciated what semi-conductors have done to the old vacuum tube; and whose appreciation of automotive common stocks probably surpasses their understanding as to why Xerox and Control Data have skyrocketed. If any or all of the foregoing paragraph is unintelligible to the reader, may I again welcome you, fellow immigrant, to the world you have been inhabiting this past decade. Be grateful that only semi-

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conductors introduced the paragraph, and that there was no mention of liquid nitrogen cold traps, infrared spectrophotometers, thermal bridge gas analyzers, or modular laser energy systems providing energies from 1 to 25 kilojoules. Incidentally, if you are in the market, I know where you can purchase a new atomic absorption spectrophotometer for easy analysis of metallic trace elements, not to mention all kinds of old-fashioned electrometer amplifiers with differential input, which are very useful for the measure-ment of solution conductivity or sweep times of minority carriers in semi-conductors and are also beneficial in studies of piezo-electrics and ion currents.

2. Fortran. How many of you can read, write, or translate "Fortran"? Or have you ever heard of Fortran? Fortran is a synthetic language designed, developed, and owned by one of the largest manufacturers of so-called computers. As such it has become part of the language of modern industry and management. The check you wrote today for the milk bill undoubtedly looks like the check your father wrote in 1934. With one exception: yours has some interesting numbers that resemble Arabic 1's, 2's, 3's, and 4's, blended slightly with the configurations of a Greek or Russian alphabet. Automation and cybernetics, as well as cryogenics and hydromagnetics, have enveloped our world. Fortran is also part of this same world and one of the keys to its management. Again, wel-

come, immigrants!

3. Food. The revolution in food-handling and processing is evident in every shopping center. We will never know, most of us, what machines, powered in part by what semi-conductors, and whose instrumentation was guided by a programmer using Fortran, husked the corn whose kernels we eat tonight. Corn still grows on tall, green stalks with tassels, I am told. But to most of us it comes from a freezer in a polyethylene bag, ready for in-

stant serving.

If you find you are "keyed-up," that your neighbors seem "edgy," perhaps it is because like new immigrants, we are living in a strange new world, all of us.

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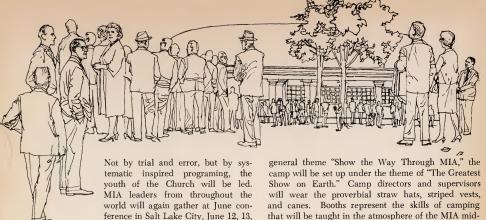
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bership of the Church. The intent is to "Show the Way" youth may find joy in participating in the multitude of activities planned for their cultural and spiritual growth. Festivals that have always characterized June conference will this year hit a new peak. Two thousand singers representing the stakes of the Church will line the balcony of the Tabernacle and will be accompanied by a one hundred piece youth symphony orchestra. The selections range from LDS hymns to the delightful works of Mendelssohn. Three performances will give opportunity for 15,000 youth leaders to hear and see what can be done in their own wards and stakes. It is also open to the public.

and 14. Here they will receive instruc-

tion pertinent to the fulfilment of spiritualized recreation for the mem-

During the 1963-64 MIA year, there were over 100,000 young people participating in one way or another in the drama program of the Church. A mammoth drama festival has been programed for June conference. Eight full length plays have been selected from the more than one hundred stakes registering a desire to participate in the all-church June conference festival. The festival will be open to the public and to the MIA leaders and their families who are attending conference. Plays will be given in four theaters, at Highland High School, West High School, and Pioneer Memorial Theater and Kingsbury Hall on University of Utah campus. A small charge of fifty cents is being made, advance reservations are urged.

YW Camp Day has always been an integral part of MIA June conference. This year, to tie with the that will be taught in the atmosphere of the MIA midway. As in the past, YW camp precedes the regular conference by one day and is an all-day affair filled with exciting things to do and learn. It will begin at 8 am Thursday, June 11 in a nearby location.

The premier of the New York World's Fair will be given to Master M Men-Golden Gleaners as they come to the annual banquet Thursday, June 11 in the spacious University of Utah Union Building.

Reservations at \$3 per person should be made with the YWMIA General Offices, 135 South State Street, Salt Lake City, Utah.

The young men of the Church are constantly building and creating. Some of their outstanding projects will be seen at the annual Explorado on the University of Utah campus Friday and Saturday from 4 pm to 8 pm. Parents, friends, and tourists, as well as MIA leaders will find pleasure in attending this exhibit.

The festivals are always a special treat for conference visitors, but the prime purpose of June conference is to instruct MIA leaders in the best ways and means to implement the coming year's work. The June conference program includes (1) the early morning colorful reception on Temple Square which opens the conference on Friday, June 12; (2) the presentation of the annual spiritual theme at 9:30 am; (3) the presentation of the dramatic "House Talk," which gives a vivid musical description of parent and youth relationship; (4) the all-day Saturday MIA departmental sessions offering specific instruction to leaders; and (5) the general session in the Tabernacle Sunday morning conducted by the General Authorities, which gives added inspiration and blessings to the great worldwide MIA program.

MIA JUNE CONFERENCE

BY MAXINE T. SHOPPE. MEMBER YWMIA GENERAL BOARD

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SILVER CREEK ESTATES

SILVER CREEK JUNCTION

WHAT A PERSON DOES PRACTICALLY BELIEVE

Many years ago there was a story told in one of our early schoolbooks about some young people who were sailing down the river towards Niagara Falls. A man on the shore cried out to them: "Young men, Ahoy, the rapids are below you!"

But they heeded not his warning call until they realized too late that they were in the midst of the rapids. With all the power at their command they failed to turn their boat upstream. "So," said the man who tried to warn them, "shrieking and cursing, over they went."

The lesson left an indelible impression upon me; but today it seems incomplete. It is one thing to stand on the shore and cry, "Young men, Ahoy, there is danger ahead," and it is another thing to row into the stream, and, if possible, get into the boat with the young men, and by companionship, by persuasion, by legitimate force, when necessary, turn the boat from the rapids. Too many of us are satisfied

the relation of man's appetite to health and vigor. A person's reaction to his appetites and impulses when they are aroused gives the measure of that person's character. In such reactions are revealed the man's power to govern or his forced servility to yield. That phase of the Word of Wisdom, therefore, which refers to intoxicants, drugs, and stimulants, goes deeper than the ill effects upon the body and strikes at the very root of character building itself.

The revelation says that strong drinks and tobacco are not good for man. This is a clear, definite statement which has stood the test of well over a century. It was made by a man only twenty-seven years of age, who from the standpoint of human learning, knew but little about physiology, hygiene, or the relation of mind and body to character and spirituality. His knowledge came from inspiration. With a conviction unwavering, with an assurance that the statement would stand all tests and experiments,

"Blessed are they that REV. 22.14 do his Commandments"



to stand on the shore and cry, "There is danger ahead."

This morning I have in mind giving a warning to

This morning I have in mind giving a warning to all young people relating to three dangers threatening the success and happiness of youth:

First, the pernicious habit of smoking cigarets. Second, the increasing number of divorces.

Third, the tendency to hold less sacred the moral standards.

One hundred and thirty-one years ago the Prophet Joseph received a revelation "... showing forth the order and will of God in the temporal salvation of all saints in the last days." (D&C 89:2.) It relates to the physical, the intellectual, the moral, and the spiritual nature of man. It deals particularly with

he declared that strong drinks and tobacco, excepting only when used externally, are not good for man.

During the last one hundred years, the marvelous advance of science has made it possible for man to determine by experiments the ill effect of intoxicants and drugs upon the nerves and tissues of the human body. Observation and experiment have demonstrated their effects upon character. All such experiments and observations have but proved the truth of the young man's statement: "Strong drinks and tobacco are not good for man."

Respect for another's rights and property is fundamental in good government. It is a mark of refinement in any individual; it is a fundamental Christian

444

DETERMINES HIS CHARACTER

virtue. Nicotine seems to dull, if not to kill completely this trait of true culture, and women unfortunately have become its pitiable victims and the worst offenders in society. There are still a few public conveyances that carry nonsmoking compartments; a few eating places with signs, "No Smoking." In violation of such placards, it is not infrequent, however, to see a woman with utter disregard for the feelings of her fellow passengers, among the first in an airplane or on a train to light a cigaret.

Many public buildings are often littered with burnt-out matches and stubs of cigarets and cigars. Many costly fires in hotels, apartment houses, and homes are started by burning cigarets carelessly dropped or thrown aside.

If men and women must smoke, and it seems that many are now slaves to that habit, then for the sake of cleanliness and neatness, as well as of consideration for others, let them refrain from marring furni-

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THE EDITOR'S PAGE / BY PRESIDENT DAVID O. MCKAY

ture, carpets, etc., and from strewing ashes and cigaret stubs in buildings where people assemble either for pleasure or instruction.

But aside from all this, science has now proved that there is a far greater danger associated with cigaret smoking.

Dr. George James, Health Commissioner of New York City, said on March 17, 1964 that he "knows that within the next six months one thousand cigarette smokers in New York will die of lung cancer, throat cancer, and other diseases because of their tobacco habit."

On Saturday, January 11, 1964, newspapers throughout the country published the following statement:

"A special government scientific team Saturday linked cigarette smoking to five forms of cancer, and termed the habit a health hazard which needs 'appropriate remedial action.'" This long-awaited report by ten scientists and physicians declared that a series of studies showed that "the mortality ratio of cigarette smokers over nonsmokers was particularly high for a number of diseases."

I appeal to young men and women everywhere to refrain from this obnoxious habit, not only for the effect it has on their character, but also because of the alarming proofs from doctors and scientists that it is one of the chief causes of cancer.

Another threat to our society is the increasing number of divorces and the tendency to look upon marriage as a mere contract that may be severed at the first difficulty or misunderstanding that may arise.

One of our most precious possessions is our families. The domestic relations precede, and, in our present existence, are worth more than all other social ties. They give the first throb to the heart and unseal the deep fountains of its love. Home is the chief school of human virtues. Its responsibilities, joys, sorrows, smiles, tears, hopes, and solicitudes form the chief interests of human life.

"To make a happy fireside clime To weans and wife, That's the true pathos and sublime O' human life."—Robert Burns

When one puts business or pleasure above his home, he that moment starts on the downgrade to soul-weakness. When the club becomes more attractive to any man than his home, it is time for him to confess in bitter shame that he has failed to measure up to the supreme opportunity of his life and flunked in the final test of true manhood. No other success can compensate for failure in the home. The poorest shack in which love prevails over a united family is of greater value to God and future humanity than any other riches. In such a home God can work miracles and will work miracles. (Continued on page 520)

QUESTION: "I have heard so many explanations about the paying of tithing that I am confused. I have read everything I could lay my hands on, but have never found a

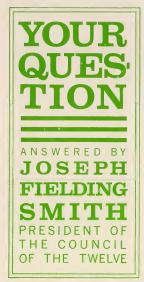
ANSWER: There is no revelation or commandment given to mankind by the Lord that is more simple and understandable than the law of the tenth, or tithing. In the beginning of time the people of the Lord practised the law of the United Order. That is to say, they had all things in common, and there were no poor among them. Latterday Saints used to sing frequently the wonderful hymn by Elder William W. Phelps, the first verse is as follows:

"This earth was once a garden place,

With all her glories common, And men did live a holy race In Adam ondi Ahman."

However, times changed, and instead of having all things in common, men became selfish, and the perfect condition was lost to mankind. Following the flood the Lord called Abraham and placed His name upon him. It appears that at some period following the flood the law of tithing was introduced. There is little written about it in the book of Genesis, due no doubt to the fact that several hundred years are passed over within a very few sentences in the Old Testament.

When Jacob fled from the wrath of his brother and arrived at Beth-el, he made a vow and said: "If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on,



straight explanation. I suggest that you prepare an article including examples of how people in unique situations, such as the farmer, salesman, barber, and others should pay their tithing."

"So that I come again to my father's house in peace; then shall the Lord be my God:

"And this stone, which I have set up for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee." (Gen. 28:20-22.)

When Israel came into the promised land out of Egypt, the Lord by revelation expounded to them the law of the tithe. As you may well know, the Israelites were keepers of cattle and sheep as well as tillers of the soil. In declaring his law to them after they had arrived in the promised land and the terms of this law were stated, they were not to be broken. If

any man wished to redeem the tenth cow, sheep, horse, or whatever it might be, he was penalized.

It is written: "And if a man will at all redeem ought of his tithes, he shall add thereto the fifth part thereof.

"And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord.

"He shall not search whether it be good or bad, neither shall he change it: and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed." (Lev. 27:31-33.)

From this we discover that the law of the tithe was strict; moreover, that all of the possessions were to be tithed, and one-tenth was the Lord's.

As time went on, Israel forgot, just as many members of the Church do today, that this is a commandment of the Lord and that he expects members of the Church to be honest with him in the paying of their tithes. From many letters received, I am forced to conclude that we have members of the Church who figuratively are "cutting the corners" and seeking for means to do so and at the same time ease their consciences in the paying of their tithes.

From what is written we discover that the paving of the tithe is a simple matter. Even the weakest among us know what the tenth part of a dollar is. Therefore out of every dollar that we receive as wages or increase coming no matter from what source, one-tenth part belongs to the Lord. It is a difficult thing for any honest tithepayer to comprehend the gymnastics of the mind of any person who endeavors to "cut corners" in the payment of the tithe. When a man receives, let us say, one thousand dollars in increase, wages, income from dividends or whatever it may be, one-tenth of that sum belongs as tithing. It seems that there are some individuals who in their employment have taxes withheld from their income. They cannot justify themselves by saying that the amount withheld, but which is to their credit, should not be tithed. The fact that they did not handle or see it does not indicate that the tenth is not of their tithing. Unfortunately there are some who have taken that view of the situation.

What the Lord said to Malachi in relation to the tithe is just as true and applies to members of the

Church today as well as in ancient times.

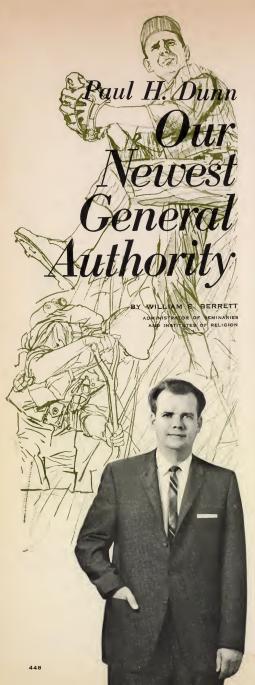
"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. . . .

"Bring ye all the tithes into the storehouse that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." (Mal. 3:8, 10.)

The payment of tithes is not a complicated system even with the farmer, stockman, barber, or a person employed in any other pursuit in life. Today by edict of the government, every wage earner, no matter what his occupation may be, is taxed on his income. The storekeeper will take an "inventory" of his substance. He will learn just what his expenses have been from all sources. Likewise he will determine just what his profit has been by this means of careful accounting; he will learn just what his "intake" free from expenses has been. This will require, of course, a careful system of record keeping. The system of taxation by the government compels, or should compel, every merchant, farmer, salesman, barber, or whatever he may be, to keep an accurate account both of his expenses and his profit, hence the government assists each of these individuals to have an accurate knowledge of what his expenses are and what his income or profit will be. The wage earner who receives a certain stipulated amount in wages should pay the tenth according to divine law.

THE EMMAUS ROAD

We all have heard the tales of Jesus' life and death. How he was crucified and laid within a borrowed tomb. Friends could not aid because the multitude, whose feelings rife with hate, would never be appeased short of this violent act. Chief priests and rulers, too, had given assent, though a reluctant few remembered still his deeds and words of love. We all have heard these stories or have read them in the Bible as our fathers did.
The truths he taught made light their every load, "I am the Resurrection," raised the dead . . . But there are darkling days these truths are hid when we may travel the Emmaus Road, then we shall learn by faith through fervent prayer, as others did, the Lord is walking there!



It was 8:30 am on the morning of July 21, 1944. Paul had quickly checked his watch as he tried to squirm even deeper into his hastily dug foxhole and take quick account of his position. He was on the beach of the island of Guam. It was not a happy position. The first five waves of his battalion to come ashore had been completely wiped out, the sixth and seventh had won a small beachhead. He had been in the seventh wave and was still under heavy fire. The United States Army had won back its first few feet of land from the Japanese invader. Paul's wrist was bleeding from a shrapnel wound—his right wrist—his pitching arm. His identification tag had been shot away.

As he lay in his foxhole his thoughts raced back over the events of his life: back to his rookie years as pitcher for the St. Louis Cardinals, farmed out to Pocatello of the Pioneer League and later to the Coast League—would he ever pitch again?—back to the fair-haired Jeanne, the girl of his dreams whom he had met in high school and now might never see again; back to his childhood in Provo, Utah; to his father, Joshua Harold Dunn, the grocery store executive; to his mother, Geneva Roberts Dunn; to his grandfather, owner of the Roberts Hotel in Provo; to his boyhood in Little Rock, Arkansas, and young manhood in Los Angeles.

There can pass through the mind in a moment the whole of one's former years, so remarkable is the human mechanism. There can also in a period of crisis arise in the mind the serious questions of life itself, and to Paul, reared in The Church of Jesus Christ of Latter-day Saints, there came vividly the questions, "Is there a God?" "Is The Church of Jesus Christ of Latter-day Saints the true Church?" He said of the occasion:

"I prayed with earnestness and humility as I had never prayed before for an answer to those questions. Immediately there came into my soul a sweet spirit, a feeling of comfort, a feeling of assurance that God did exist and that the Church of Jesus Christ was again upon the earth."

That event in a foxhole in the far-off island of Guam was the turning point in young Paul's life. It was the day he became a man—a God-fearing man. And the assurance of the Spirit received on that morning was to sustain him through all the subsequent battles of the Pacific war.

In the battle to retake the islands of the Philippines, Paul was in the forefront at Leyte, three days ahead of General Douglas MacArthur. His battalion stormed ashore at the island of Ie Shina, then to the bloody beaches of Okinawa where 300,000 died, 100,000 of them Americans. Here Paul was one of the last Americans to talk to war correspondent Ernie Pyle before he was shot down. It was a terrible campaign. Of the thousand men of Paul's battalion to leave San Francisco, only Paul and five others reached the end of the line in Japan. Three hundred fifty were killed and the others were wounded physically or mentally and sent behind the lines. But Paul survived—sustained by a faith which seared his very soul.

Returning to civilian life in 1946 at the close of the war, Paul again reported for duty under his contract with the St. Louis Cardinals. Again fate stepped in to affect the course of his life. While pitching a game in the Sunset League, he snapped his collarbone. The accident came at a time when he had a fair chance of scaling the major league heights. He might have regained his full effectiveness, but the chances were somewhat dimmed, and the prospect of Sunday baseball had begun to trouble him. His decision was to turn to another field, this time to that of education. By 1953 he had completed his Bachelor's Degree in religion at Chapman College. By 1954 he had his Master's Degree at the University of Southern California. In the year that he obtained the BA degree he had entered into employment with the Church department of education as a teacher in the seminaries at Los Angeles.

To turn back the pages-the romance begun in Hollywood High School before the war had not been dimmed by the war years. Upon Paul's return in 1946 he had converted, baptized and married Jeanne Cheverton, daughter of Cecil F. Cheverton, president of Chapman College, and later head of Brite Bible College at Texas Christian University. Theirs has been a happy marriage. The Dunns have three daughters, Janet 17, Marsha 14, and Kellie 4. All have been active in the Church. They are members of Downey Third Ward, Huntington Stake, where Paul has been a seventy of the 235th quorum. Coincidentally, Elder Dunn was ordained to the office of seventy on October 15, 1950 by the late President Levi Edgar Young whose death created the vacancy which Elder Dunn has been called to fill.

As an educator, Elder Dunn's rise was rapid. An outstanding teacher, his gift as an administrator was early recognized. In 1952 he was appointed assistant co-ordinator of seminaries in Southern California. In 1956 he was appointed director of the LDS

Institute of Religion adjacent to the University of Southern California. During this period he was working on a doctorate degree from USC, which he received in 1959.

In 1959 he was given the additional task of coordinator of all institutes of religion in Southern California. Under his supervision the institute program in his area was extended to some sixty-two college campuses. He was serving full time in coordinating this vast program of religious instruction when called to the First Council of the Seventy on April 6, 1964.

During his years in the religious education field, Elder Dunn has been a dedicated man, refusing lucrative offers in secular education because of his earnest faith that in religious education lies the bulwark of security for the youth of the Church he has come so much to love. He leaves the active teaching field with a host of friends who have felt the depth of his convictions and the effectiveness of his methods in reaching and affecting for good the lives of young men and women. His recent book You Too Can Teach remains a monument to his past work and a guide for others who would profit by his experiences.

At the age of thirty-nine Elder Dunn is entering a new phase of his already eventful life. His is a great calling—a special witness to the divinity of the Lord and Master, Jesus Christ. In his call we see the fine hand of a Loving Master and the genius of his church organization in developing the leadership of its members.



Elder Paul H. Dunn and wife Jeanne and daughters Kellie, front, Janet, right, and Marsha.

The woman approached the bus at a swift pace, her face tight with intensity and determination as if her very life depended on catching that bus and getting home. She was a brisk, vigorous woman in her late sixties, her animated face, her whole being, alert to the adventure and the business of living. Then suddenly she was none of these things. The light drained from her eyes, the spring from her step. Her shoulders sagged. She shuffled one foot slowly after the other. The matter of catching the bus had lost all its importance. For a few moments, absorbed in her shopping, in her trip to the city, she had forgotten again, as she so often did, that she need not hurry home, that there was no longer anyone at the farm for whom she had to prepare a meal. She stood

aside now while other passengers preceded her. When they were all on, she pulled herself up the step and paid her fare.

Moving on, she surveyed the seats until she came to the first all-empty one and was about to sit in it when she changed her mind. There was another one just across the aisle which she chose instead. In the seat ahead of it was a woman with a small boy, almost a baby, who was on his knees leaning over the back of the seat. His mother's hand was grasping the seat of his snow pants in case he should tumble. He was squinching up his eyes making a face—not a fresh or saucy face—just an experimental one. The woman sat down and placed her parcels in the seat beside her, the pretty blouse, the printed lunch



cloth, another record for her new stereo. Then, looking directly at the boy, she pushed her face into the same grotesque expression he had on his. The boy laughed, and his mother turned and looked at the woman, smiling indulgently at her. Then she looked away. The boy's face returned to normal, and he turned and sat down in his seat. The woman looked at the straight blond hair of the mother, the young square shoulders, the way she bent her head and whispered into the boy's ear. Bending so, she and the boy made a madonna picture. The woman's eves softened. She had once been like that-part of a unit, a family picture. She took her eyes from them and looked out the window. They were already past the outskirts of the city, but her body did not respond to the open landscape as it usually did. It slumped as if in exhaustion, and she saw nothing of what they passed along the road.

When she looked back at the couple in front of her, the mother had become herself, the boy her boy. It was like looking at yourself in a mirror that reflected, not the present, but the past—and for the boy and his mother, the future as well. The boy sat up abruptly and the mirror was gone. He was kneeling toward her, again making a face. Her own broke into a smile and then twisted into the crooked mask-like face he was making. The boy laughed aloud, and the blond head of the mother turned again, smiling as before.

"Don't be naughty," she whispered to the boy, her arm encircling him. "We'll be home soon. Then we'll have lunch. Are you hungry?"

The boy made no reply. He was making a new face. The woman was helping him, copying his every grimace. The boy laughed aloud, and his mother shushed him. The woman looked away, giving him time to compose himself. When she looked back, he smiled shyly at her, and she reached out, patting his hand where it lay along the back of the seat, not trusting herself to touch the smooth baby skin of his face. Afterward the boy turned around and snuggled up to his mother. The mother leaned toward him, drawing him close.

The woman's stop came. She gathered her packages together, walked slowly to the front of the bus.

When she got off, she turned toward the bus. A small face was at the window, a small hand waving. Pleased, she waved back. Then she stood and watched the bus drive on out of sight.

Smiling as she remembered the boy, she walked briskly along the small side street until she reached her house. There she dumped her packages at her feet, turned the key in the lock, and stepped listlessly across the threshold, reaching back and picking up the packages after her. Just as she got them into her arms the phone rang. Like a child she let them slide to the floor and, stepping over them, raced through to the kitchen. Though he seldom called since he had moved across the state, there was always the possibility that it would be her son at the other end of the line, or even one of the grandchildren.

It wasn't. She hung up the receiver, went into the bedroom, threw off her things, slipped out of her shoes, and fell upon the bed.

It was good now to rest. To sleep. To forget the world and its children, the farm, and her tired, aching loneliness.

Closing her eyes she thought dimly of the blouse she would lay out on the bed, the colored cloth to spread beneath her plate, the song she would play on the stereo, and most of all, of the boy on the bus, her boy; for had she not, for awhile, been his mother too? Was that perhaps one of the roles of mothers whose families were no longer with them, the role of transferring their love to all the children of the world? Had God today granted her a glimpse, a taste of universal motherhood? Of universal love?

She thought once more of the boy on the bus, of all boys, of the softness of the baby-like skin she had wanted to touch, of the trusting, seeking eyes of childhood looking into hers, and the peace of earlier days descended on her. She began to think with pleasure of other trips to town, of walks in the park where the children played, of her neighbors' youngsters, of the toys she would make for them, things she could do with them. All the children of the world were hers.

She turned on her side, curled into a comfortable spot, and fell into a deep and restful sleep such as she had not slept since her family moved away.



teaching TO LIVE WITH HEROES BY THE CHURCH TO LIVE WITH HEROES

Carlos P. Romulo, a man who emerged from the obscurity of a humble birth in a small not yet independent nation to the presidency of the United Nations, entitled his autobiography, I Walked with Heroes.¹ Romulo felt that walking with heroes made him a better person. Perhaps most people will not have the privilege of close association with men such as Douglas MacArthur, Dag Hammarskjöld, Winston Churchill, Franklin D. Roosevelt, and Manuel L. Quezón as did Romulo. But everyone possessing the ability to read can live with heroes every day. With free public libraries, inexpensive paperback editions of the classics, and higher wages, every person can read as much as he desires and time permits.

Perhaps the most lasting contribution a teacher can make on the life of a student is to somehow instil in him the desire to spend his life in the company of heroes. The story is told about a Mormon pioneer who, when asked how he could stand to live on the "Muddy," replied that he had spent the last winter in Greece, Rome, and Palestine. Upon being asked how he could have accomplished that feat without his neighbors and friends knowing about it he replied, "through my books."

Helping students develop a desire for books and for reading is of paramount importance in teaching. A good book can make a drab life one of thrilling adventure. A journey into the scriptures can profoundly affect a person for all eternity. Walking with the great heroes of the world is certain to change a mediocre person into something infinitely better.

Books can bring comfort in times of stress, love into a heart left empty, courage in the face of danger, faith that will thwart unbelief, and the desire to excel in spite of seemingly insurmountable obstacles. Emily Dickinson wrote:

¹Romulo, Carlos P., I Walked with Heroes, Avon Book Division, The Hearst Corporation, 959 Eighth Avenue, New York, 19, New York, 1961.

He ate and drank the precious words, His spirit grew robust; He knew no more that he was poor, Nor that his frame was dust.

He danced along the dingy days, And this bequest of wings Was but a book. What liberty A loosened spirit brings!²

And Margaret Widdemer captures the ecstasy of those precious moments when nothing can replace the printed page in her poem, "Old Books."

You read your lover's hid heart plain beneath some dead lad's lace, And in a glass from some Greek tomb you see your own wet face,

For they have stripped from out their souls the thing they could not speak And strung it to a written song that you might come to seek,

And they have lifted out their hearts when they were beating new
And pinned them on a printed page and given them to you.³

Students should learn early in life to fall in love with books and with the heroes who have lived, taught, thought, and died. It is particularly desirable that they fall in love with heroes of Mormon history; for instance, they will be better people for having read about men like Stephen Markham. Once Brother Markham was asked to leave the Carthage Jail and procure medicine for Willard Richards just before the Prophet Joseph was martyred. Upon his return the guards would not let him back into the cell. In fact, they placed him on his horse and probed his legs with bavonets until his shoes were filled with blood. Yet

²Dickinson, Emily, "A Book," from The Complete Poems of Emily Dickinson, used by permission of Little, Brown and Company, publishers. From The Old Roads to Paradise, Copyright 1928, 1946, by Margaret Widdemer Schauffler. Reprinted by permission of Harcourt, Brace & World, Inc.



KENNETH W. GODFREY

DIRECTOR, SAN FRANCISCO

BAY AREA

INSTITUTES OF RELIGION

he refused to leave. Although he was not in the cell when his beloved Prophet friend was killed, because of his bravery he was close at hand. He once sold his house and lived in a tent with his family in order to help the Prophet build a suitable home. His faith and devotion to the Church have helped others live as he lived.

Aunt Jane James, the Prophet Joseph's acquaintance, is a heroine who thrills one who reads of her life. She reportedly said that when the Prophet Joseph died she wanted to die herself. She was told by the teachers that she should live for the Prophet and not die for him.⁶ There is a great message in that one sentence. Is it sometimes more difficult to live the gospel than to die for it? Upon her deathbed she said, "This is the gospel of Jesus Christ, and there will never be any other on earth. It has come to stay."

Every student should walk with the greatest hero of all, Jesus Christ. The New Testament should become as familiar to the youth of the Church as the "top ten." "Blessed are the . . ." should be as much a part of their lives as the latest words are part of their speech. A life is never quite the same after trudging the roads of Palestine with the Master. Helping the shepherd find the lost sheep can be just as real today as it was two thousand years ago.

The teacher should help each student learn to love the world of books. If this is done, he will be making heroes. The heroes of tomorrow are the students of today.

Some students complain that reading is dull and uninteresting. People are often heard to say, "I just can't understand the scriptures." Your reading will be more enjoyable and profitable if you try some of the following suggestions: (Continued on page 525)

'See Barrett, Ivan J., "Friends of Integrity," Seminar on the Prophet Joseph Smith, 1963, Brigham Young University Extension Publication, pp. 13-15.
"Idem.

Huem. *
The Prophet Joseph," Seminar on the Prophet Joseph," Seminar on the Prophet Joseph Smith, 1963, Brigham Young University Extension Service, p. 30.

Idem.



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PEDIGREE REFERRAL SERVICE

I. What is the Pedigree Referral Service?

- A. This is a service of the Genealogical Society designed to assist participants with their genealogical work and to help prevent duplication in research. It will have two phases:
- 1. Registration: Individuals are encouraged to register now, on the form provided, the surnames from their pedigree chart(s) together with the localities and the periods of time involved.
- 2. Inquiries: At a date to be announced later, those who have registered may request that searches be made in the pedigree referral service file for the names and addresses of persons who have registered information with the service, thereby permitting co-ordination of research effort.
- B. What are the objectives of the Pedigree Referral Service?
- To bring together people who have common lines of ancestry; and
 - 2. To help prevent duplication of research effort.
 - C. When will this service begin?
 - 1. Registrations are now being accepted.
- When sufficient entries have been registered to make this service effective, announcement will be made and official "Request for Information" forms will be distributed.

- D. What information should an individual or a family organization submit for registration?
 - 1. They should register the following:
- a. All of the surnames that appear on pedigree charts for which they assume responsibility;
- b. The localities in which these pedigree families are known to have lived; and
 - c. The periods of time involved.
- 2. If a surname is found in two or more localities, it will be necessary to make a separate entry for each locality, noting the appropriate period of time.
- E. Should a member of a family organization prepare an individual registration for the Pedigree Referral Service?
- 1. When a family organization exists, the duly appointed representative(s) should be encouraged to register information about those lines which fall under the jurisdiction of the family organization.
- The lines which do not fall under the jurisdiction of a family organization should be registered by the individual.
- F. Whose name and address will be used when registering a family organization with the Pedigree Referral Service?
- 1. When a registration is made by a family organization the information given should include the name and address of the member of that organization

responsible for pedigree referral service correspondence. If a family organization appoints several members to be responsible for correspondence pertaining to different lines, each person assigned should register the surname(s) for which he is responsible. It is this individual to whom a pedigree referral service number will be assigned.

Example:

Name of Family Charles William Anderson Fam. Org. Name and address of person submitting this form (Please type or print):
Name and address of person submitting this form (Please type or print):
Mrs. Alice W. Watkins Your PRS Number: 174471
73 West 1600 South
73 West 1600 South Midvale 14, California
Stake: Los Angeles

- 2. When changes are made in a family organization and the registrant is replaced, the names and addresses of the old and new officers, the pedigree referral service number, and the name of the family organization should be sent to the Pedigree Referral Service so that the necessary changes can be made in the file.
- G. What is the Pedigree Referral Service number to which references have been made?
- 1. Each person registering information with the Pedigree Referral Service will be given a number as an additional means of identification. The pedigree referral service (PRS) number assigned by the Genealogical Society will appear on the form sent to acknowledge each registration.
- When a registrant has received an acknowledgment of registration and his PRS number, all subsequent correspondence with the Pedigree Referral Service must include this PRS number.
- H. When numerous pedigree charts involving many surnames, localities, and periods of time are being considered, must the registrant take the time to register all of these details?
- 1. It is recognized that those who have done a great deal of genealogical research and whose ancestry has

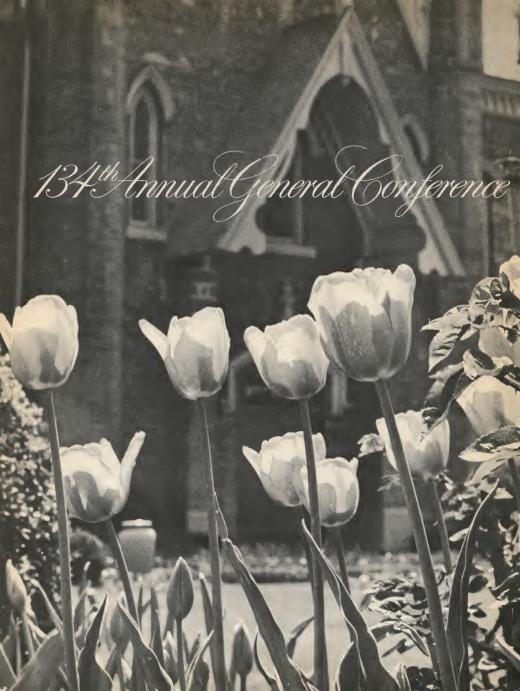
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been extended back many generations, will have many surnames, localities, and periods of time to register. But such a listing could be of tremendous value to others who may be just starting research on those lines.

- 2. It could also bring the registrant into contact with persons having similar lines of ancestry who could co-operate in future research efforts and who could be encouraged to join in the family organization.
- 3. In order to realize the full potential of the Pedigree Referral Service all researchers must be encouraged to participate.
- 4. Co-operation and a willingness to share with others are the keys to the success of this service.
- I. How will the Pedigree Referral Service Assist the registrant and others?
- 1. Before any new research is carried out by individuals or family organizations, a "Request for Information" form should be submitted to determine whether or not the pedigree referral service file contains any information about the surname, locality, and period of time under consideration.
- 2. Suppose one is planning to start research in the records of Sampson County, North Carolina (1780-1810), on a Holmes line: By submitting a "Request for Information" on the Holmes surname of Sampson Co., N.C. between 1780-1810, the names and addresses of any registrants who have submitted such information will be sent to the inquirer. These persons can then be contacted for more detailed information, thereby preventing unnecessary duplication of research.
- J. What should one do if his reply from the Pedigree Referral Service indicates that there have been no registrations made for the surname, locality, or period of time under consideration?

The absence of registration with the Pedigree Referral Service does not necessarily mean that there is no one else interested in those ancestral lines. One should still contact relatives and complete a research survey before starting actual research. (See Genealogical Instruction Manual, Sec. 11, p. 14.)

To Be Continued





For President David O. McKay's opening conference talk, see The Editor's Page, page 444.

"THEY CALL FOR NEW LIGHT"*

President Hugh B. Brown Of the First Presidency

Humbly I seek divine guidance. The Savior said: "And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." (John 17:3.)

The remarks yesterday of President Mark E. Petersen and today of President Tanner and others, calling our attention to conditions as they exist in the world, were very challenging.

Leaders in both scientific and religious fields are calling for new light. From a sermon which was recently preached in England by an eminent professor of theology and published to the world by Dean Inge, we read:

"How great is the need in Britain today for a man to arise among us to lead a mighty crusade for the revival of our religion. For years all Christendom has prayed that that revival might be near, and according as the need is great, so great is the opportunity. From end to end of the land, north and south and west and east, the feeling is arising that something more is required today than the advice, however good, of our statesmen, and the ability, however great, of our businessmen, that there are problems to be solved more urgent and more fundamental than those of economics and elections."

And then he adds: "The organized

churches offer no solution to these problems. . . . Men and women look for an interpreter of their emotions, for someone who will give expression to their spiritual convictions and beliefs, submerged too long in a materialistic age. The seed has been sown. It has sprung up under showers and sunshine. The grain is swollen inside the husk. Now the field lies golden and ready for the harvest. Where is the man who will go in and reap?"

In the midst of national and international unrest, confusion, and stress, the questions of theology have acquired a new importance and urgency. Throughout the Judaeo-Christian world, in fact the entire world, there is a soul-stirring search for new meanings in religion upon which men may ground their lives and establish their personal and social values.

In recent months an intense theological debate has been waged around a volume entitled Honest to God, in which Dr. Robinson, the Bishop of Woolwich of the Anglican Church, asks the question whether it is possible for modern men to accept traditional Christian faith, to believe in the established conception of God, and to accept Christ as their Savior. He questions whether Christianity carries with it the trappings of an ancient world and culture, and whether it can be made relevant to the thought and character of modern scientific man, living in a rapidly shrinking technological world.

The bishop says, "Our image of God must go," and the Church Times comments: "It is not every day that a bishop goes on public record as apparently denying almost every Christian doctrine of the Church in which he holds office." (The Honest to God Debate, Philadelphia: Westminster Press, 1963,

p. 7.)

Dr. Alasdair MacIntyre of the University College of Oxford says, "Dr. Robinson's book needs not only to be understood as a symptom of our condition, but to be sympathized with as a desperate attempt that cannot succeed, (Ibid., p. 227) and he adds, somewhat cynically, "The creed of the English is there is no God and it is wise to pray to him from time to time." (Ibid., 228.) This book of which I speak is not just the voice of an individual, but it "testifies to the existence of a whole group of theologies which have retained a theistic vocabulary but acquired an atheistic substance" (Ibid., 227) and one wonders whether they can continue to co-exist.

The Archbishop of Canterbury says, .. if Dr. Robinson's argument is right, the traditional views of God are not outmoded, they are simply false." (Ibid., 217.)

The argument that has ensued around these and other questions has engaged the leading minds in both Europe and America recently, and they indicate a sense of loss, frustration, and failure that are so much a part of modern life. The hope is expressed that there will be a new birth in our time that will restore something of the meaning and value of human existence.

We have all felt the impact of war and economic depression, the dehumanizing influence of industrialization, the overcrowding of our cities, the everpresent and ominous threat of nuclear war with its total destruction, and the

^{*}Address delivered Sunday afternoon, April 5, 1964.

myriad social forces that complicate our thes and affect our values. We share the conscience of a world in which mass murder has been real and in which millions go to bed hungry every night in the presence of abundance.

While we look forward hopefully to the help we may get from science and technology in our attempts to solve our problems, we rely with absolute confidence upon the theology and religion of the Church of Jesus Christ for the inspiration and faith to sustain us in this endeavor, and to this end our spiritual strength is grounded firmly on the foundation of revealed religion and the biblical conviction of the reality of the Living God.

Unlike those whose religious faith is uneasy and precarious in the modern world of expanding scientific knowledge, we are at home with the most advanced truths discovered by scientists and with all competent philosophic thought—with truth wherever found—because our religion enjoins in us a love of knowledge and education, encourages us to seek understanding through the broadening of our vision and the deepening of our insight. This is an eternal quest.

The Church of Jesus Christ of Latterday Saints accepts newly revealed truth, whether it comes through direct revelation or from study and research. We deny the common conception of reality that distinguishes radically between the natural and the supernatural, between the temporal and the eternal, between the sacred and the secular. For us, there is no order of reality that is utterly different in character from the world of which we are a part, that is separated from us by an impassable gulf. We do not separate our daily mundane tasks and interests from the meaning and substance of religion. We recognize the spiritual in all phases and aspects of living and realize that this life is an important part of eternal life. We aspire to the best of which we are intrinsically capable and will think our thoughts, fashion our ideals, and pursue every task firm in the faith that in a very real sense we are living in the presence of God here and now.

We accept the testimony of the sacred scriptures that the purposes of God are enacted in human history, that he is primarily interested in man's condition and welfare though he will never trammel our free agency. His work and his glory is, as the prophets have said, to bring to pass the immortality and eternal life of man.

Our doctrine of man is positive and life affirming. We declare unequivocally that by his very nature every man has the freedom to do good as well as evil, that God has endowed him with a free moral will and given him the power to discern good from evil, right from wrong, and to choose the

good and the right. We refuse to believe, with some churches of Christendom, that the biblical account of the fall of man records the corruption of human nature or to accept the doctrine of original sin. We do not believe that man is incapable of doing the will of God or is unable to merit the rewards of Divine approval; that he is therefore totally estranged from God and that whatever salvation comes to him must come as a free and undeserved gift. We never tire of proclaiming the inspiring truth of the gospel that man is that he might have joy. For us the so-called fall of man placed the human spirit in a world of experience and adventure where evils are real but can be overcome, where free moral decision is a constant requirement, and where choices, freely made, determine the quality of life and the eventual condition of the soul.

This does not mean that we are oblivious to the evils of the world, the sins of men, and the immeasurable suffering that is daily endured by millions. Ours is not a superficial faith that sees only the bright side of life and denies the fact of human tragedy. Our conscience is wounded by the massive evils that men have perpetrated in our own time, by sins that are unspeakable in the depth of their horror. But we have the positive faith that places the responsibility of these sins squarely upon the individuals and societies who commit them.

In our theology, God did not bring the world into being from nothing. He organized it from existing materials. We accept the scriptural statement that God created man in his own image. . . . in the image of God created he him; male and female created he them." (Gen. 1:27.) He is engaged in a constant struggle with the evils of the world, to overcome whatever brings pain and suffering, frustration and failure, and he asks that we co-operate with him by keeping his commandments, by obeying the laws upon which all blessings are predicated. This is the meaning of the restored gospel of Jesus Christ, that man as a child of God is not alone in the world, for God shares our suffering and delights in our joys. In this community with him we can overcome the world, achieving the abundant life here, and immortality and eternal life hereafter.

We shall overcome any seeming contradictions between science and religion if and as we learn to adhere to the teachings of the restored Church, which have always been dedicated to the search for knowledge and intelligence, which is the glory of God.

To the question raised by the Bishop of Woolwich, "Is Christianity relevant to the modern world?" we find positive and affirmative answers in the unequivocal declarations of the gospel of Jesus Christ. The gospel does not belong to an antiquated world that has passed away but is a real and powerful force in our world here and now. It invests our individual lives with meaning and purpose and will yet transform the course of human history.

When we speak of the unity of the Godhead, we refer to the attributes, powers, and purposes of its members. Jesus testified to the unity existing between himself and his Father on many occasions as is recorded in the Holy Bible and other revealed documents. He referred to this unity in his memorable prayer recorded in the seventeenth chapter of John, where he prayed that he and his followers might be one even as he and his Father are one. (John 17:11.)

It will become clear to any unbiased reader of the scriptures that the Father is a personal being, possessing a definite form with bodily parts and spiritual passions. The Son, who was in the express image of the Father, is a separate expression of the Father, is a separate with the part of th

He was, in fact, a revelation of God. We see everywhere in nature evidence of cause and effect, of means adapted to an end, which indicate a given purpose. This is evidence of intelligence, and intelligence is an attribute of mind. We must therefore conclude that it was an intelligent mind that built the stupendous universe of God.

Human reason may not of itself lead its possessor to convincing knowledge of God, yet if properly exercised will confirm his inherited instinct toward his maker. Truly "the fool hath said in his heart, There is no God." (Psalm 14:1.)

We know him to be a living being with every essential property and attribute of personality—that he thinks, wills, feels that he is a moral being who demands righteousness and justice—but that in his love he is compassionate, merciful, and longsuffering.

For us God is not an abstraction, he is not just an idea, a metaphysical principle, an impersonal force or power. He is not identical with the totality of the world, with the sum of all reality. He is not an "absolute" that in some way embraces the whole of reality in his being. Like us, he exists in a world of space and time. Like us, he has ends to be achieved, and he fashions a cosmic plan for realizing them. He is a concrete, living person, and though in our finite state we cannot fully comprehend him, we know that we are akin to him, for he is revealed to us in the divine personality of his Son Jesus

There has been a marked change in the teachings of many of the churches concerning God, and many thinking men and scholars now believe him to be a personal being and not an abstract essence. This is shown in the book A Century's Change in Religion, wherein the author, after telling the beliefs of the churches in America at the beginning of the nineteenth century, says, "It is within the last fifty years that this mighty change or extension of belief has come about. The new thought is the kingdom of God on earth in the Christian society. The church is now dominated by this idea. The gospel of the kingdom on earth is the latest, the newest, the oldest, and the truest gospel."

He further adds, "There has been a change in our thought of God from the conception of sovereignty to this conception of Fatherhood. The center of doctrine has shifted from sovereignty

to Fatherhood.

"God is a person; He is intelligence, and that is purpose, plan; He is will, and that is realizing purpose; He is love, that is, He is person related to person. Whatever more than personality, as we know it, He may be, He is that in perfect degree which our best is in imperfect degree," (Harris, George, A Century's Change in Religion, Boston, Houghton-Mifflin, 1914, p. 251.)

For ourselves, we reaffirm our conviction that God is real and personal, that Jesus the Christ is his Only Begotten Son. We rejoice to proclaim to the world that he is omnipotent, omniscient, and omnipresent. Our answer, then, to the Bishop of Woolwich is that God is real and personal, and we are not concerned as he seems to be as to whether he is "up there" or "out there" or whether this is a three-storied universe. We know that he lives, that he can and does appear to men. In fact, the whole structure of Mormonism is based on revelation. The Father and the Son were revealed to a young man in the state of New York in 1820, and since that time many glorious revelations have come to reassure us in our faith that he lives. He declared it to be his work and his glory to bring to pass the immortality and eternal life of man. This is our answer, then, to the question whether it is possible for modern men to accept the true Christian faith. It was established by Jesus Christ in the Meridian of Time and restored by him in the Fulness of Times. Hence, we do not share the fear, uncertainty, and confusion mentioned by Dean Inge or the Bishop of Woolwich. We call attention to the biblical image of God in which he is identified as personal, eternal, unchangeable, and everlasting, to which we humbly bear witness in the name of Jesus Christ. Amen.

"THE HEAVENS ARE OPEN"*

President Nathan Eldon Tanner
Of the First Presidency

My dear brethren and sisters, it is a blessed privilege to be able to participate with you this beautiful Sabbath morning in this inspirational conference, where yesterday we heard the stirring message of our beloved President, which was an inspiration to all of us, and where we were edified by

other General Authorities.

In this historic building we have held these inspiring conferences for nearly one hundred years, where the Saints have been instructed in the ways of the Lord and inspired to better living; and here this famous Salt Lake Tabernacle Choir has sung for over sixty years its songs of glory, influencing the lives of people throughout the whole of this continent and in many countries of the world. We all enjoy their beautiful singing and acknowledge with gratitude the great contribution they make to our conferences.

All of us assembled here today wish to welcome you who are listening in. We send you greetings and pray God's choicest blessings to attend you. In all humility and with a feeling of love I should like to address my remarks to you this morning. I should like to quote and enlarge on two or three of our Articles of Faith and explain what we believe and particularly what sets a part from the rest of the world.

Before doing so, however, I should

Before doing so, however, I should like to refer briefly to that holy event, the greatest event in the history of mankind, the crucifixion and resurrection of our Savior Jesus Christ, who willingly gave his life for you and me, and which event was commemorated last week in song, prayer, and worship throughout the Christian world.

It reminds us that "... God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlecting life" (John 3:16)

in him should not perish, but have everlasting life." (John 3:16.)
And as he said: "For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man." (Moses 1:39.)

He invited us to pray to him in these words by James: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." (James 1:5.)

And he left us with this commitment: "I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise." (D&C 82:10.)

The Articles of Faith which I wish

to discuss briefly are:

1. We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost.

3. We believe that through the Atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.

8. We believe the Bible to be the word of God as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.

9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.

The God we believe in is a Living God with body, parts, and passions, in whose image we were made, who is the Father of the spirits of all mankind, and under whose direction the world was created and all things therein. He is a Loving Father, who is interested in us and our welfare and who stands ready to answer our call if we will but go to him.

We believe that Jesus Christ is literally the Son of God, the Only Begotten in the flesh; that he was born of mortal mother; that he dwelt among men; that he gave man the plan of life and salvation; that he was crucified, and that he had power over death and willingly gave his life and was literally resurrected so that man might be saved and resurrected from the dead and enjoy eternal life.

"For since by man came death, by

"For since by man came death, by man came also the resurrection of the

dead.

"For as in Adam all die, even so in Christ shall all be made alive." (1 Cor. 15:21-22. Italics added.)
And. "We believe that through the

And, "We believe that through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel." (Third Article of Faith.)

Belief in Christ is not sufficient, but obedience to his laws is essential to salvation and exaltation, for, as recorded in Matthew 7:21, Christ himself said: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father, which is in heaven."

And again: "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he

^{*}Address delivered Sunday morning, April 5, 1964.

cannot enter into the kingdom of God," (John 3:5.)

And then, as recorded in Revelation: "And I saw the dead, small and great, stand before God; .

"And they were judged every man according to their works." (Rev.

20:12-13.)

Also, we believe the Bible and the Book of Mormon to be the word of God, and we believe that they contain records of revelations which God gave directly to his prophets in the different dispensations of the gospel. In fact, as stated in our ninth article of faith: "We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God."

It is this belief more than any other that sets us apart from the rest of the world. Protestant churches, as you all know, were formed at the beginning of, and during the period of, the Reformation and resulted from the fact that many people were dissatisfied with the teachings and practices of the dominant church, which they claimed had transgressed the laws, changed the ordinances, and broken the everlasting covenant, and therefore had apostatized.

The Protestant churches, therefore, were established by men who were courageous enough to take a stand and risk their lives, and some of them even gave their lives, in an endeavor to correct the malpractices with which you

are all so welf-acquainted.

I have not the time nor the inclination to go into any details about the malpractices or the Reformation. I do say, however, that these Protestant churches were formed and organized by men who were dissatisfied with and protested against these malpractices. Though they were good men with high ideals and the best of intent, they did not claim any divine revelation or di-rect authority from God to organize their different sects. In fact, they claimed that there were no such things as visions or revelations in these days: that all such things had ceased with the Apostles, and that there would never be any more of them. On the other hand, Joseph Smith the founder of The Church of Jesus Christ of Latter-day Saints, claimed that he was called by revelation and given divine authority direct from God and Jesus Christ and had received the keys of the priesthood under the hands of Peter, James, and John.

Throughout the history of mankind, from Adam down to the present time, God has revealed his will to his chosen prophets; for, as Amos the Prophet taught: "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." (Amos 3:7.) As we look back over the history of

God's dealings with his people and read the revelations which he gave to his prophets to guide and direct them and prepare them for the future, we cannot help marveling at the continued interest he has shown in his people and the patience he has shown and the care that he has taken to see that they were continually directed in the paths of truth and righteousness, if they would but listen to his holy prophet through whom he was speaking.

As we read the Old Testament we realize that he revealed his will to Adam, to Seth, to Enoch, to Noah, to Abraham, Jacob, Moses, and Isaiah, and all the prophets down to Zechariah and Malachi, as they are recorded therein.

The Bible testifies that revelation began with Adam and Eve, who heard the voice of the Lord God while walking in the garden. (Gen. 3:8.) God revealed to Adam his origin, the purpose of mortality, his future destiny, and the requirements for exaltation. He also gave direction in solving the special problems of his dispensation. Though the gospel plan has remained the same from the beginning, important truths have been abandoned and forgotten, and therefore it has been necessary from time to time for God to raise up prophets to restore the gospel truths, to testify to the people, and to instruct them in righteousness. Also, each dispensation faced different problems, and therefore continuous revelation was necessary to cope with them.

I have always been impressed with the way Moses was protected and pre-served by the Lord, who had chosen him and through direct revelation prepared and directed him day by day as to what he should do and how he should prepare to lead the children of Israel out of bondage and out of Egypt; how the Lord personally instructed Moses how to deal with Pharaoh and how, through God's commands, plagues were imposed and withdrawn by the Lord; how the Lord protected them as they crossed the Red Sea; and how he continued to lead and guide and direct them as long as they were prepared to listen to the prophet and follow

his instruction.

It was Moses to whom the Lord, by direct revelation, gave the Ten Commandments as a set of rules by which the people should govern their lives. These remain today as much the word of the Lord as at any other time and apply equally to the people in these, the latter days. Yet, while he was receiving these commandments directly from the Lord, the people, whom he had led out of bondage and whom the Lord had taught through him, turned away from the true God and began to worship idols.

The Bible is replete in both the Old and New Testaments, with records of revelations given by God to his chosen prophets. God has always stood ready to lead and direct his people if they would but listen to his word.

As recorded in the Book of Mormon, Lehi was warned that Jerusalem would be destroyed, and he was advised to take his family and leave. As he listened to the voice of the Lord and followed his instructions, he and his family were led out of the city to safety and into the new world, later to be known as America, while they who remained were destroyed or taken into captivity.

While the prophets in the old land were receiving revelations from God, the people of Lehi on this, the American continent, were not left without guidance. Prophets were raised up through whom God spoke and directed his people in all their doings as they would listen. He revealed to them also, 600 years before Christ's coming, that he would come, that he was the Savior of the world, that he would be persecuted and crucified, and that he would be resurrected.

This was foretold clearly by Lehi, Nephi, Alma, and others, including Samuel, to whom it had been revealed the exact time that Jesus Christ would be born. They were told of the signs which would be shown on this, the American continent, at the time of Christ's birth and crucifixion. Every word which had been revealed to them regarding these events was fulfilled. Following his crucifixion Christ appeared personally to the people on this, the American continent, and taught them the truths of the gospel.

Many of the revelations recorded in the Old and New Testaments, as well as in the Book of Mormon, refer most clearly to these, the latter days. Some of these are not generally understood by the world and can only be understood through revelations which were received in these, the latter days, by the Prophet Joseph Smith. One example of these is that of John the Revelator who, when looking into the future, said:

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

"Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.'

(Rev. 14:6-7.)

This revelation was fulfilled and clearly understood when the Angel Moroni did fly in the midst of heaven and appeared to Joseph Smith and told him of the plates which contained the gospel in its fulness. Joseph said that as the Angel Moroni appeared to him, he called him by name and told him

that ". . . there was a book deposited, written upon gold plates, giving an account of the former inhabitants of this continent, and the source from whence they sprang. He also said that the fulness of the everlasting Gospel was contained in it, as delivered by the Savior to the ancient inhabitants." (Joseph Smith 2:34.)

Thus we know that the angel, as predicted or prophesied by John the Revelator, has flown; that this great and glorious gospel has been restored in its fulness by the Lord through the Prophet Joseph Smith to be preached to every nation, kindred, tongue, and

people.

Another revelation recorded in the Old Testament which refers to these, the latter days, and has reference to the Book of Mormon, is that received by Ezekiel wherein he says:

"The word of the Lord came again

unto me, saying,

"Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions:

"And join them one to another into one stick; and they shall become one in thine hand." (Ezek. 37:15-17.)

As I read this, I went to the Interpreter's Bible, which is written in twelve volumes, and is a commentary on all of the Old and New Testaments. This commentary was prepared by thirty-six consulting editors with over one hundred recognized, capable contributors, and deals with all quotations from the Bible, taking them verse by verse and explaining their meaning and application. When I came to Ezekiel, 37th chapter, verses 15 through 17, which I have just read, no feasible explanation was given, but conjectures only were made. This is no reflection on the editors or contributors to this great commentary, as they knew of no way to get the meaning.

Here again, by direct revelation and by direct revelation only, do we understand clearly what Ezekiel meant. Here, the stick of Judah as referred to is the Bible, and the stick of Ephraim, which is written for Joseph and all the house of Israel his companions, is the Book of Mormon. Through the power of God and by direct revelation, this Book of Mormon, which contains the gospel in its fulness, was translated, and it with the Bible, became "one in thine hand." How clear and simple the words of Ezekiel become if we will but listen

to the prophet's voice!

Then again, Malachi records a revelation which refers to these, the latter days, wherein the Lord said: "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and

all that do wickedly, shall be stubble." (Mal. 4:I.)

And then he said: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord:

"And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." (*Ibid.*, 4:5-6.)

Again I went to the Interpreter's Bible to see what they had to say about this passage, and though it had been in the Jewish scriptures for centuries, they did not understand it, and therefore were unable to explain its meaning.

I do not mention this to belittle in any way this very complete and thought-provoking commentary, but to point out that the full meaning and impact of this prophecy and promise could in no wise be understood until Elijah himself actually appeared to Joseph Smith and Oliver Cowdery in 1836.

Joseph records four revelations which he and Oliver Cowdery received in the Kirtland Temple. First, the Lord Jesus Christ himself appeared and talked to them; then Moses, and then Elias appeared and revealed certain things unto them. And then Joseph said:

"After this vision had closed, another great and glorious vision burst upon us for Elijah the prophet, who was taken to heaven without tasting death, stood

before us, and said:

"Behold, the time has fully come, which was spoken of by the mouth of Malachi—testifying that he [Elijah] should be sent, before the great and dreadful day of the Lord come—

"To turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten

with a curse-

"Therefore, the keys of this dispensation are committed into your hands; and by this ye may know that the great and dreadful day of the Lord is near, even at the doors." (D&C 110:13-16. Italies added.)

How enlightening, encouraging, and consoling it is to be able to read this revelation and know that Elijah has

actually appeared.

The prophecies contained in the three revelations to which I have referred and as recorded in the Bible, wherein John the Revelator said, "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth" (Rev. 14:6), and Ezekiel, where it was revealed to him that the stick of Judah and the stick of Ephraim should become "one in thine hand" (Ezek. 37:17), and Malachi, wherein the Lord said, "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord":

(Mal. 4:5) have all been fulfilled and point up clearly the need of direct revelation in these, the latter days, for the guidance of the people, and that they might know the will of the Lord.

Without modern revelation the world would be left in complete darkness regarding first, the Book of Mormon, which is a new witness for Christ and contains the gospel in its fulness; second, the purpose and importance of temple work; third, vicarious work for the dead; and many other things pertaining to the kingdom of God.

It is my testimony to you that God truly lives, that Jesus is the Christ, the Savior of the world, who gave his life for you and me; that the priesthood of God has been restored; that the Church of Jesus Christ has been re-established in these the latter days with the same organization that existed in the Primitive Church, all by direct revelation; that by direct revelation and the power of God we have the Book of Mormon which contains the gospel in its fulness; that the heavens are as open today as they were in the days of Moses, Abraham, Peter, James, and John, and Paul; God still answers the prayers of the righteous and still reveals his mind and will through his ordained prophets; that David O. McKay is a prophet of God through whom the Lord speaks to his people today.

From the very time that the young boy Joseph at the age of fourteen, went into the grove to ask God which church he should join until today, he and those who have followed him as president of this Church have been led by revelation in all things pertaining to the

kingdom of God.

May we all hold fast to the iron rod, which is the word of God, and listen to the prophet's voice and serve God and keep his commandments that he may continue to lead us in the paths of righteousness to immortality and eternal life, I humbly pray in the name of Jesus Christ. Amen.

A FRECKLE BY BETSY NIELSON

Radiant, round
Thou art found
On knees and nose,
Cheeks and toes.
Brown and gold,
Health thou hold.
Thy creator, the sun.
Thou has won,
Obviously,
A place on me.

"CHASTITY – FUNDAMENTAL TO OUR CIVILIZATION"*

President Joseph Fielding Smith
Of the Council of the Twelve

My beloved brethren and sisters: I have chosen a vital subject, that of chastity, if you will give me your attention.

According to the dictionary, chastity means, "The state or quality of being chaste, free from sexual impurity; free in thought, modest and free from vulgarity."

When our Redeemer was with the Nephites on this continuer after his resurrection, he emphasized this principle by saying to them: "And no unclean thing can enter into his kingdom; therefore nothing entereth into his rest save it be those who have washed their garments in my blood, because of their faith, and the repentance of all their sins, and their faithfulness unto the end.

"Now this is the commandment: Repent, all ye ends of the earth, and come unto me and be baptized in my name, that ye may be sanctified by the reception of the Holy Ghost, that ye may stand spotless before me at the last day.

"Verily, verily, I say unto you, this is my gospel; and ye know the things that ye must do in my church; for the works which ye have seen me do that shall ye also do; for that which ye have seen me do even that shall ye do;

"Therefore, if ye do these things blessed are ye, for ye shall be lifted up at the last day." (3 Nephi 27:19-22.)

From what we see as we travel from city to city and from what we read in the public press, we are forced to the conclusion that repentance from sin is extremely essential throughout the entire world. In fact, there is seldom a time in the known history of mankind when sexual sin was not prevalent and the violation of the divine commandments was almost universal. It was not long after Adam and Eve had children who began to pair off and establish families that the influence of Satan was felt, and the sons and daughters forgot the teachings of their parents. We read that Satan came among them saying: "I am also a son of God"; and he commanded them to believe not the teachings of their parents, and the rec-ord informs us that from that time forth men became, "... carnal, sensual, and devilish." (Moses 5:13.)

Very frequently I have this question asked of me: "When Lucifer, or the devil, was cast out of heaven, why did

*Address delivered Monday morning, April 6, 1964.

the Lord permit him to come to this earth to tempt and torment us, rather than to have been sent with his followers to an isolated place?" My answer to this question has been that it seems clear that the Father permitted Lucifer to come here to tempt us and test our faith. The fact is clear that Adam and his posterity were not left without divine commandments and guidance. Angels visited them and instructed them and commanded them to raise their children in light and truth. Moreover, the fall was not the terrible mistake which so many have been led to believe. It is customary in the religious world to speak of the fall as "man's shameful fall," leaving the impression that had Adam refused to partake of the fruit, he and Eve and their posterity would have lived in eternal bliss and harmony. The fact is clear, however, had Adam not partaken he and Eve would have lived alone without posterity. Therefore the fall was a necessity, and this was clearly stated by Mother Eve when she said: "Were it not for our transgression we never should have had seed, and never should have known good and evil, and the joy of our redemption, and the eternal life which God giveth unto all the obedient." (*Ibid.*, 5:11.)

This mortal life is just an essential part of our eternal existence. We came here to be tested and proved by coming in contact with evil as well as the good. It is necessary that we be tempted and tried, but the Eternal Father did not leave us helpless in the midst of evil. From the very beginning the plan of salvation was presented to our first parents. They taught these principles to their children. It is necessary, however, that we have trials and temptations, as well as the divine commandments. Therefore the Father has permitted Satan and his hosts to tempt us, but by the guidance of the Spirit of the Lord and the commandments given through revelation, we are prepared to make our choice. If we do evil, we have been promised that we will be punished; if we do good, we will re-ceive the eternal reward of righteousness. Every soul has been given the gift of free agency. It is essential that we learn both good and evil and thus resist and overcome the evil. If we live righteously there will come eternal salvation and exaltation in the kingdom of God.

Cleanliness of life will bring the reward of exaltation and an eternal existence in the kingdom of God. If we choose the evil, the reward will be in punishment. Eventually every sin will have to be righted. Our Savior paid the price of our transgressions if we do not sin a sin worthy of eternal death and humbly keep his commandments; otherwise he has said, we must suffer

even as did he.

When the children of Israel came out of Egypt, the Lord gave them many commandments. Among these commandments he taught the Israelites that their bodies were sacred and that they should not be improperly exposed. Among these instructions we find this necessary commandment:

"The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the Lord thy God." (Deut. 22:5.)

Today it is a common sight, even on the streets of the cities of the Latter-day Saints, to see women dressed in pants and suits similar to those worn by men. We are forced to declare that this is not a lovely sight. Moreover, it is also frequently the case at parties and places of entertainment that women are arrayed in what I think they call full or party dress, thus exposing a part of the body which should be sacred and not exposed.

The Prophet Isaiah without question saw our day, for he speaks of the daughters of Zion who, in the latter days, would be guilty of all kinds of improprieties in their dress. I will not quote what he said, but if any are curious enough and wish to read it you will find it in the third chapter of Isaiah, verses sixteen to the end.

Now, my good brethren and sisters, I am making a plea for modesty and chastity and for the members of the Church, male and female alike, to be chaste, clean in their lives, and obedient to the covenants and commandments the Lord has given us.

I would like to quote a few paragraphs taken from a discourse by President J. Reuben Clark, Jr.:

"Our very civilization itself is based upon chastity, the sanctity of marriage, and the holiness of the home. Destroy these and Christian man becomes a brute.

"Chastity is fundamental to our life and to our civilization. If the race becomes unchaste, it will perish. Immorality has been basic to the destruction of mighty nations of the past; it will bring to dust the mighty nations of the present. Every one of us who instructs our youth in whatever place or position, and in whatever capacity, must teach the young people of today to abstain from unchastity." (CR, Oct. 1938, p. 137.)

The following counsel is given by President David O. McKay:

"In this day when modesty is thrust into the background, and chastity is considered an outmoded virtue, I appeal to you to keep your souls unmarred and unsullied from this sin, the consequence of which will smite and haunt you intimately until your conscience is seared and your character sordid.

"Remember, too, the significance of the Savior's saying that if any shall commit adultery even in his or her heart, he shall not have the Spirit, but shall deny the faith and shall fear.

"Resist evil, and the tempter will flee from you. If you keep your character above reproach, no matter what others may think, or what charges they make, you can hold your head erect, keep your heart light, and face the world undauntedly because you, yourself, and your God know that you have kept your soul untarnished." (Ibid., Oct. 1951, pp. 8-9.)

Again from President McKay:
"'My spirit,' says the Christ 'will not
dwell in unclean tabernacles.' The corruption that is in the world through lust, as mentioned in one of Peter's Epistles, has its source in thoughts and schemes harbored in the individual mind. A man who takes advantage of his neighbor in a business deal when the opportunity offers has prepared himself for the occasion by dishonest thinking. Young couples do not lose their chastity, named by the Book of Mormon as 'precious above all things' without their having previously in thought justi-

"The husband who coolly turns from a loyal wife and family and seeks illicit relationship elsewhere, perhaps with a disloyal wife of a neighbor, has previously poisoned his soul with immoral ideas. Disgruntled members of society, faultfinders in wards and stakes, do not become such merely because of some offense, real or imagined. What they say and do has been preceded by selfish desires or unattained ambition."

(Ibid., April 1951, pp. 96-97.) In the name of Jesus Christ our

Savior. Amen.

... AND BLESS TEACHER BY DOROTHY O. REA

To be remembered in the prayer of a child

Is to be lifted on faith's bright

To a lighted sphere above the night Where stars of the morning sing.

To hear your name on that petaled

Is to know that God hears, too. His ear is tuned to the prayer of a

Whose journey to earth is still new.

There are eloquent prayers from pulpits launched.

There are penitent prayers, sorrow styled.

But the one that soars freely, powered by faith,

Is the prayer from the lips of a child.

Saturday Morning Session, April 4, 1964

THE SPIRIT OF **MISSIONARY** WORK IN SOUTH AMERICA

A. Theodore Tuttle Of the First Council of the Seventy

I want to testify, my brothers and sisters and friends, that he to whom we have just listened is indeed a prophet of the Living God, and if we can follow and comprehend this inspired message it will bring a solution to the evils that beset us in this day and age.

Two years ago from this pulpit I brought you greetings from 20,000 members of The Church of Jesus Christ of Latter-day Saints in South America. Today, because of the bounteous blessings of the Lord and the dedicated efforts of missionaries and members alike, I am privileged to bring you greetings from more than 40,000 members of the Church. Thirty-three years were required to convert the first 10,000 members in South America. Only two more years were required to convert the next 10,000. Since I reported two years ago, 21,000 more converts have found the truth in the seven missions of South America.

In an atmosphere unfriendly to the biblical doctrines of continued revelation, a Church founded on prophets and Apostles, belief in a Personal Father in heaven, and Iesus Christ as the actual and divine Son of God, how can a Church that teaches these biblical doc-trines grow so rapidly? What is it that brings people into the restored gospel in such unprecedented numbers in these South American countries?

Return with me to this great land to get some feeling of the people among

whom the Spirit of the Lord is working. We find ourselves on a plane flying between Porto Alegre, Brazil, and Buenos Aires, Argentina. Seated next to me is an executive of a large international corporation. Upon learning that I was a representative of the Mormon Church, he asked, "What would a man like me have to do to join the Mormon Church?"

Since he was smoking as he drank his cocktail, I commenced by suggesting that he would first have to give up both of these habits and abstain from the use of tea and coffee as well. I started to mention such other necessary require-ments as faith, repentance, and baptism, when he interrupted by saying, "Under those restrictions, can you get anybody

down here to join your church?" "Yes," I replied. "Thousand of people join the Church in these lands; in fact, in Uruguay the ratio of conversion to population is as great as any place in the world. In fact I know a member who has helped to bring ninety-three other persons into the Church since she joined a year ago. But you made a mistake by calling it my church. It is not my church, nor is it any man's church. In reality it is the actual Church of Jesus Christ and the only one on the earth of which he is the head. When you come to know that, my friend, and you can gain that certain knowledge, then, changing your life to conform to the revealed word of the Lord is not as difficult as at first it might seem."

He then asked, "If your church is

growing so fast, what do you do with all the people?"

"The Church is a perfect organiza-tion," I explained, "founded upon prophets and apostles, and it expands in an orderly way under pressure

of numbers.

"It does not require a professionally trained nor paid ministry to administer it. Ordinary people like yourself are called, instructed, and empowered to conduct the affairs of the Church, as in ancient times; for instance, I am an educator, our mission president in Buenos Aires is an automobile salesman by occupation, and our president in Brazil is a contractor. Men are ordained to the priesthood of God. They are endowed with the power of the Holy Ghost and led by personal revelation. A living prophet guides the Church today. It is the practice of the leaders in the Church to call people to work in a position suitable to their talents and capacities. Here in South America, for instance, we use new members in one of the organizations shortly after their baptism. Work in the Church is both a means to an end, as well as an end in itself. People are called to fill positions in order to grow and develop personally, as well as to make the organization function more effectively to bless others. This personal growth is the great benefit one receives through service."

I further explained to my friend that because of the increasing numbers in the Church in South America, we have in operation an extensive training program, the express purpose of which is to give specific training to every person newly called to a position in the Church. This is to make certain that each new officer knows his duty. It is our goal to fill every position in the church organization. This gives members op-portunity to develop through an on-thejob training program. This training touches every facet of one's personality. He becomes not only more effective as a church official, but a better, more

capable citizen as well.

"Therefore, with a steady stream of people joining the Church," I continued, "the organizations can expand in an orderly fashion. Leadership training can benefit and bless more and more of your fellow countrymen. I even have the temerity to suggest that this kind of people—people who have been trained to think, who have had experience in solving problems, who have accepted and discharged leadership responsibility—are the people you ought to be seeking to staff your corporation."

I bore testimony to this man that the Lord is now hastening the fulfilment of his promises and prophecies concerning this choice land and its people. They are receptive to the message that God lives and that he directs, through revelation, his perfectly organ-

ized Church.

Our next stop is at El Cuzco, the ancient capital city of the Incan empire, situated at 11,000 feet in the tops of the Andes Mountains. We are in a press conference, and a reporter asks, "What is the difference between The Church of Jesus Christ of Latter-day Saints and other churches?"

We quote from a living prophet to explain one of the major distinguishing features of the Church. President David O. McKay has said, "... we believe in divine authority by direct revelation rather than by descent." The power and authority came to this Church through the visitation of angelic mes-Apostles of old, who as resurrected beings, conferred their authority and power upon Joseph Smith and Oliver Cowdery in this dispensation. We explained that this doctrine is both scriptural and logical, for the Bible itself is a compilation of revelations. were given at different periods of time through various prophets over approximately 4,000 years. Just as each prophet in times past left scripture as evidence of the divinity of his calling, so we offer to the honest in heart today additional scriptures, both ancient and modern. These additional revelations form the scriptural basis for the doctrine of The Church of Jesus Christ of Latterday Saints.

Next, stand with me in Chile at the doorway to a school, recently opened by the Church. Bright-eyed youngsters march past into a new and marvelous world of learning that they have never known before, of books and methods that are the newest and finest. We see a skilled and experienced teacher willing to go at her own expense to teach these eager children and to lead them to a testimony that the glory of God is intelligence and that truth will

make them free.

Journey next to a city nestled in the center of the Brazilian coffee plantations (an industry, incidentally, that we have been accused of trying to put out of

business in Brazil). We are here to attend a district conference. A fine looking man, not a member of the Church two years ago, is speaking: "The first time I entered the chapel I could actually feel a good spirit here—a spirit of warmth and friendliness, one of concern and love for one another, and of brotherhood. I also felt that I must clean up my life in order to associate with you people. You made me feel welcome and needed."

Like all those who visit our meetings, he was welcome and is needed. He is particularly needed today because he now presides as the president of the branch he once visited. He holds the authority and has the power to share with all men the same spirit that so influenced and blessed his life.

The feelings of fraternity in this Church and the functions of its priest-hood quorums bind men together in a bond of brotherhood. It brings warmth of companionship that delights the soul and makes life worthwhile. Love of fellow men penetrates from heart to heart across national borders. It becomes the only effectual process that erases men's artificial boundaries and unites them in a cause greater than their own political nationalism.

Finally accompany me as we become junior companions to some of the missionaries over whom I preside. Recently, down in Argentina, my companion and I, at the invitation of a member, went to visit his friend. Evidently we entered the wrong apartment building because the man who responded to our knock was not the person whom we sought. My young companion, typical of today's energetic and dedicated youth, promptly introduced us as representatives "de la Iglesia de Jesucristo de los Santos de los Ultimos Dias" and asked the man if he would like to know something about the Church. Our new-found friend said, "Yes," but after a short con-versation when my companion offered to leave him a tract, he refused to take it saying, "My church forbids me to read anything of a religious nature like this."

How grateful I am, my friends, that the enlightened search for truth by this Church frees a man from fear and teaches him that life is to learn, that truth is to be sought and accepted from any source—scientific or revealed. It teaches that God is our Father and teacher, that we are son and pupil, and that we can actually become like him, this by learning and keeping his commandments and doing his revealed will. The Church of Jesus Christ of Latterday Saints teaches that man's pursuit of truth is his eternal quest:

"And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." (John 17:3.)

And now as we return from South

America, I speak to all who can hear. Perhaps for the first time you have heard the glad message that the gospel of Jesus Christ, has been restored. Perhaps you have had flends or neighbors who have recently joined The Church of Jesus Christ of Latter-day Saints. You have probably wondered why their lives changed so much; why they seemed to be happier and busier, why they seemed to live more purposefully. Should you, too, not seek information about this marvelous and sacred message?

"Prove all things," Paul admonished, "hold fast that which is good." (1

Thess. 5:21.)

You, father and husband, as head of your household, should you not find release from the sins of the world that beset you, through faith, sincere repentance, and baptism by immersion for the remission of sins? Should you not find the strength to complete the change in your life, for the strength will come through receiving the gift of the Holy Ghost? Should you not possess the priesthood and expérience its power? Should you not have the joy of certain knowledge that Jesus is the Christ, that God lives? The Lord will not withhold this blessing from any who sincerely seek it.

Look at that sweet companion by your side. Should your wife not find an outlet for sharing her heaven-endowed gifts in unison with other good women? Would you deny her the influences which strengthen her as a wife

and mother?

And your most priceless possessions, what of them? I see that teenager at your side. Should your teenager not have the opportunity to participate in a youth organization where youth mutually improve one another?

And your little ones, what of them? How pliable, how susceptible to all the influences of life! Should they not have the protection and the advantage of training in child-centered organizations which teach them: "I am a child of God. My Heavenly Father loves me."

Should your entire family not kneel night and morning and receive the additional strength that comes through a Wise and Loving Father? Should you and all members of your family not seek and find the supreme joy and the abundant life that the Savior taught in his Church restored again?

While men have been blinded by men and prejudiced by tradition in the lands of South America, nevertheless, when they hear explained the doctrines of this Church, when they understand its teachings, and when they see its programs in action, they are not antagonistic to its message. Rather, they respond to the opportunity to hold the priesthood, to give service freely, to exercise the power of leadership, to do something and be somebody, because the promises of the Lord and the prophe-

cies of his servants concerning these lands and this people are now being

fulfilled.

I bear my witness that this Church is indeed the restored Church of Jesus Christ, that he is at its head directing it today by direct and authoritative revelation to his living prophet, President David O. McKay. I know there is a great awakening among the people of South America and a yearning for a better life—not only a desire for the material blessings but a deep searching and longing for the spiritual heritage which they have been promised, to which they are entitled. The Lord has set his hand to bless this choice land and this people of promise and destiny. I invite all men everywhere to seek within this gospel the supreme joy that comes from the certainty of this testimony, and I do it in the name of Jesus Christ. Amen.



J DAY

Sterling W. Sill
Assistant to the Council of the Twelve

My brothers and sisters, I appreciate very much this privilege of having a part with you in this great general conference of the Church. This is one application of that interesting custom had among us, whereby we set aside special days to think about special things. That is, we set aside the second Sunday in May as Mother's Day. And on that day we let our minds reach up and try to understand the purpose for which that day is set apart. We set apart the third Sunday in June as Father's Day for the same reason.

And someone has said that the human mind has some of the qualities of the tendrils of a climbing vine. It tends to attach itself and draw itself upward by what it is put in contact with. Then we have some other wonderful

Then we have some other wonderful days in which we put our minds in contact with other important ideas. We have Memorial Day, and Easter, and Christmas, and the Fourth of July. We set aside the fourth Thursday in November as Thanksgiving, and on that day we try to build gratitude and appreciation into our lives. And as we recount our blessings, we increase them.

Suppose that at this special time we put our minds in contact with the wonderful days in our lives and single out those with the greatest significance to us personally. You may think that your most important day is the day of your birth. That is the day when an important new life came into being. Or it may be the day of your baptism. That was the day when you repented of your sins and made a covenant with God that you would live your life at its best. You may think that your most important day is the day of your marriage. That is when a new family was born. Certainly the day of your death will be a very interesting day.

Someone has said that the most important event in life is death. Death is the gateway to immortality. We live to die, and then we die to live. Ordinarily we don't like to think about death because it is associated with

unpleasantness.

But death does not cease to exist merely because it is ignored. The ancient Egyptians had a much more logical procedure for handling this situation. On their important festive occasions they kept constantly on display before the revelers a great image of death. They wanted to remind themselves that someday they would die. Now I don't want to frighten anyone unduly here today, but I would just like to point out in passing that someday each one of us is going to die. Someone has said that judging from the past there will be very few of us get out of this world alive, and certainly one of the wisest ways to spend life is in an effective preparation for death.

Branch Rickey, the famous baseball manager, was once asked to name his greatest day in baseball. He replied, "I haven't had it yet." And I would like to invite you to consider this important question. How could you employ your life more constructively than in getting ready for those exciting experiences that you haven't yet had?

H. G. Wells gave us some stimulating self-improvement help, when many years ago he wrote an interesting fantasy entitled *The Time Machine*. Out of his imagination he invented a machine that could carry people through time much as an airplane carries us through space. In his time machine Mr. Wells could go thousands of years back into the past in just a few minutes. Being a historian he took great delight in witnessing the important events of history while they were actually taking place.

He made a trip back to the year 1066 to verify personally some of the details of the Battle of Hastings. Then he went still farther back for a visit in the Golden Age of Greece, and he personally discussed philosophy with Socrates 400 years BC. With his mission completed, his time machine would bring him back into the present. Then by pushing the lever in the other direction,

this time scientist could with equal speed go up into the future to study civilizations and institutions as they would someday actually be. And his speedometer always indicated which year of time he was in.

While this story is only a fantasy, it contains the germ of a great possi-bility. Actually our minds have been equipped with some significant timetraveling abilities. In thought, we can go backward or forward across time faster than any missile can travel through space. In President McKay's great book, Gospel Ideals, he has one paragraph in which he says, night I dreamed about my mother." And then he said, "I would like to dream about my mother more often." In his dream he went back into his own past and relived those important days at his mother's knee, when he learned the lessons of life that brought him to the presidency of the Church. Upon awaking he found that his ideals had been renewed and his ambitions greatly strengthened. He had revitalized his life by reabsorbing the original good from the greatest experiences of his own past.

Whether we refer to this process as reflection, meditation, or assimilation, a great source of strength may be had from reliving the past. An even greater source of strength can come from preliving the important events of our own futures. This ability to look ahead might be called vision or foresight or the utilization of that wonderful power of imagination, which is like a giant radar beam searching the skies of future years. Someone has said that one of the greatest gifts that God has ever given to man is an imagination.

When in our minds we pre-live our marriage, we help to determine the kind of person that we would like to be when that event arrives. As we pre-live our success, we develop the abilities necessary to bring it about. And with the information and direction given us in the Holy Scriptures we can even pre-live that important period that lies beyond the boundaries of this life.

In a very literal way, God has given important time-traveling abilities to the prophets; for example, Abraham was permitted to go back thousands of years into the past to review his own premortal existence and learn something about the purposes of God, even before this earth had been created. In telling of this experience Abraham said, "Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones;

"And God saw these souls that they were good, and he stood in the midst of them, and he said: These I will make my rulers; for he stood among those

that were spirits, and he . . . said unto me: Abraham, thou art one of them; thou wast chosen before thou wast born.

"And there stood one among them that was like unto God, and he said unto those who were with him: We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell;

"And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall com-

mand them;

"And they who keep their first estate shall be added upon; and they who keep not their first estate shall not have glory in the same kingdom with those who keep their first estate; and they who keep their second estate shall have glory added upon their heads for ever and ever." (Abraham 3:22-26.)

Then when Abraham came back into his own present, he was more thoroughly fortified for his future adventure in life. On the other hand, Moses was permitted to preview the entire history of the earth from the beginning to the end thereof. On that memorable occasion when Moses met God face to face on the mount, he was given a great vision, in which he beheld all of the earth. The record says there was not a particle of it which he did not behold, discerning it by the Spirit of God:

"And he beheld also the inhabitants thereof, and there was not a soul which he beheld not; ..." (Moses 1:28.) In large part the Holy Scriptures are

In large part the Holy Scriptures are made up of great revelations which God has caused to be written down for our use in preparation for those great days which we haven't yet had. For what advantage it may give us, just suppose that we practise pre-living our own resurrection. A recent newspaper article told of some Russian prisoners of war returning to their families after a twenty-year absence. We can imagine the pleasure of being reunited with loved ones after a long separation, but what a thrilling experience it will be to be reunited with ourselves.

We do not like to think about our spirits and bodies being even temporarily separated at death. But in the resurrection what will be the joy of the faithful when the spirit and the body will be inseparably joined together in celestial glory. Next to the human spirit, the human body is the greatest of all God's creations, without which we could never have a fulness of joy. Our spirits were begotten of God in heaven, and one of the most important purposes of our mortal lives is to be "added upon" with a body of flesh and bones."

This was also one of the important purposes of the earth life of Jesus. It has always been something of a mystery to me why some people are so insistent in depriving God, the greatest of all, of his body. This is especially hard to understand when we know that it was a part of the punishment for Lucifer's sin that he could never progress beyond the status of a spirit. If a body of flesh and bones were not necessary, it never would have been created in the first place. If it were not necessary for eternity, the resurrection never would have been instituted. If a body were not necessary for God the Father, then there would have been no point in God the Son being resurrected. Certainly a glorious resurrection day will be one of our most thrilling days.

One of the most important days of World War II was D Day. D Day was a term used to indicate an unspecified day on which some crucial military operation was to take place. D Day in World War II was on June 6, 1944. That was the day on which the Allied Invasion Forces swarmed onto the beaches of Normandy to reestablish their foothold in western Europe. D Day was the beginning of the end of the World War II. August 15, 1949 was called "YJ Day" or Victory in Japan Day. But the day that will probably be the most exciting of all of our days will also be a "J Day" or

Judgment Day.

This is a term frequently used in the scripture to indicate another unspecified day on which the most crucial operation of our existence will take place. This is the world's "settling-up day." It is the day when the books are going to be balanced. This is the day that the prophets have looked forward to and talked about since the world began. In the scripture this day has been called by various names including "The Day of Reckoning," "The Day of the Lord," "The Great and Terrible Day." For some it will be doomsday, but many scriptural passages mention this day as though it needed no qualifying phrase. They merely call it "The Great Day." It is very interesting that at any important race the spectators usually congregate at the finish line. And what could be more exciting than to be at the finish line in the race of life. This is another interesting reason why we should be ready for "J Day." In our own time the Lord has said, "Therefore . . . labor diligently . . . to bind up the law and seal up the testimony, and to prepare the saints for the hour of judgment which is to come"; (D&C 88:84.)

We know quite a lot about "J Day," and apparently it is going to be quite a day. We know the purpose of Judgment Day. We know what action is contemplated. We know who will be in court. We know that God will be there. We know that all of us will be there. We know that all of the members

of the Church will be there, and that all of the nonmembers of the Church will be there. Even Satan, and all of his angels will be there. The Prophet Jude said, "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." (Jude 1:6.)

In an interesting "time-machine experience," John the Apostle was permitted actually to preview the judgment. This revelation was of such great consequence that thereafter he has been called John the Revelator. However, this revelation was not given for John's benefit alone. The Lord specifically instructed him to write down what he saw so that we might see it also. John says that while he was in the spirit on the Lord's day, he heard a voice behind him. It was a great voice as of a trumpet "Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book. ..." (Rev. 1:11.)

John says that he turned to see who spoke to him and he saw "... one like unto the Son of man, clothed with a garment down to the foot, and girt about ... with a golden girdle.

"His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire;

"And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sounds of many waters." (*Ibid.*, 1:13-15.)

This was such a glorious personage that John said, "And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:

"I am he that liveth, and was dead; and behold, I am alive forevermore . . . and have the keys of hell and of death."

(Ibid., 1:17-18.)

What a tremendous point to have clearly in mind, that the Redeemer is alive. And that he is alive forevermore. During the last few hundred years, the world has been flooded with the crucifix. It pictures a dead Christ upon a cross of pain. But Christ did not remain upon the cross. Neither is the tomb his dwelling place. He is alive, and he has the keys of death and hell. He also has the keys of eternal life and celestial glory. To make sure that we should understand, this glorious being said to John, "Write the things which thou hast seen, and the things which are, and the things which shall be hereafter"; (Ibid., 1:19.)

Anciently men communicated with each other by means of pictures. Now we usually use words to express thought, but we still think in pictures. If someone tells us his experience, we can understand it best when in our mind's eye we can actually see him doing it.

The movie film and television have become popular because pictures are one of the best ways to get ideas into our minds. John didn't just get the facts about the judgment, he actually saw it as it will someday take place. Then he transmitted these ideas to us in words, so that we could reconstruct the picture in our own minds. How well we dedevelop this mental picturing power will largely determine our future.

Former Prime Minister Disraeli once said, "Genius is the power to visualize the objective." This is especially true of eternal objectives. If we lack this ability, we will certainly have trouble. Recently a friend said to me, "I just can't see myself being active in the Church." Neither can he see himself getting down on his knees before God. There are some people who can't see the advantages of honesty or morality or complying with the other commandments of God. This is not because they lack eyes. What they lack is the picturing power of a great faith. It will help us to live more effectively if we project John's words upon the screen of our minds so that we will be able to see the picture of our greatest day as we will someday actually experience it.

John said, "And I saw the dead,

John said, "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

"And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works." (*Ibid.*, 20:12-13.)

Even hell will be emptied for judgment day. The problem that troubles our civil courts is that those involved cannot frequently agree as to the facts. But probably no one will be disposed to argue on J Day. If God could show Abraham a rerun of his experience before the earth was created and if he could show Moses the entire history of the world before it happened, we can be sure that he can show us every detail of our lives exactly as they took place, with nothing left out.

An ancient American prophet asks this important question. He said, "... can ye imagine yourselves brought before the tribunal of God with your souls filled with guilt and remorse, having a remembrance of all of your wickedness, yea, a perfect remembrance of all your wickedness, yea a remembrance that ye have set at defiance the commandments of God?" (Alma 5:18.)

That calls for an important ability, and the best way to avoid possible tragedy is to focus our imagination upon J Day before we actually get there. We can be absolutely certain that we will all want to be a faithful,

devoted, hard-working, enthusiastic, full tithepaying member of God's kingdom when we stand before the judgment bar. But we must get the impulse to faithfulness ahead of time; as someone has said that hell is "truth seen too late."

Concerning those who fail to pass the final test on J Day, John says, "And whosoever was not found written in the book of life was cast into the lake of fire." (Rev. 20:15.) What an experience that is going to be!

Then for the benefit of the faithful, John says, "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

"And I John saw the holy city, [the] new Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband.

"And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them and they shall be his people, and God himself shall be with them, and be their God.

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

"And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

"He that overcometh shall inherit all things; and I will be his God, and he shall be my son." (*Ibid.*, 21:1-7.)

My brothers and sisters, what a lot of thrilling experiences we haven't yet had! May God help us to be prepared for them when they arrive, I pray in the name of Jesus Christ. Amen.

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THE CHRISTIAN REFORMATION

Mark E. Petersen
Of the Council of the Twelve

Living in the great city of London, Sister Petersen and I feel as if we are in the middle of the stage of the world watching a tremendous drama move forward. We are living in a most interesting period of the world's history. Sweeping changes are taking place, and events are moving forward with tremendous speed.

Actually we are passing through a world-wide revolution in thought, education, politics, science, and religion.

Values have changed; aims and objectives are widely different.

In no area is there a more interesting adjustment going on than in the field of religion. We are passing through a modern reformation, literally. In many respects it is similar to that of the sixteenth century, and yet it is totally different in other ways.

The most astonishing thing about it is that both Catholics and the major Protestant groups want it and agree that it is needed. Both are working to bring it about, each group trying to reform its own rituals and dogmas at first, with serious intentions toward a union of some of the denominations afterward.

It is significant and encouraging that in this modern reformation both Catholics and Protestants have in mind one great goal: to remodel their creeds and practices in order to bring them back to the teachings of Christ and the Bible.

That Christendom needs such a change, no one will deny. The churches themselves are the first to admit it, and are more vocal than any other group in calling for whatever steps are necessary to bring spirituality back to the people and the people back to the churches. But even some of the clergy have contributed to the weakened Christian position, which now makes this reformation necessary.

An archbishop in one great church recently challenged the miracles of Christ. A bishop wrote a book in which he repudiated the Christian concept of Deity and earned for himself the title: A Bishop without God. Another preacher warned his parish not to believe the book of Genesis, and certainly not caccept the story of Adam and Eve.

A Brooklyn pastor read to his congregation and recommended as good literature, excerpts from a book which was pronounced obscene by the New York State Supreme Court. Another pastor refused a request to read the 23rd Psalm at the funeral service of a mother because it was not in the printed liturgy. A group of divinity students at Oxford University told newspapers in England that the dominant church needed a "shock treatment," and they proceeded to provide it with a book entitled Objections to Christian Belief. As this sort of thing has grown in the world, it has become more than ever apparent to the leaders of Christendom that a change is urgently needed to save their crumbling structure.

The puzzling question is: How shall it be accomplished? Among the proposals are:

First—consolidate the denominations so that the strong will bolster the weak. Second—Make the scriptures more readable. This point has resulted in a rash of new translations of both Protestant and Catholic versions of the Bible in modern English.

Third-Reform and modernize the teachings and rituals originating in the Middle Ages, which are ineffectual now in holding the interest of space-

age worshipers.

One of the great Roman Catholic cardinals, taking a leading part in promoting this movement, publicly announced that a reformation of his own church is definitely required to meet

the modern challenge.

His Eminence Julius Cardinal Dopfner, who governs the powerful See of Munich in Germany, was one of the four prelates chosen by Pope Paul VI to guide the debates in the last session of the Vatican Council. He recently voiced the most direct statement yet made by any high Catholic official on the necessity of extensive reforms in that church. In fact, he asserted, the reformation has already begun, for that is the principle aim of the Vatican Council.

Speaking in Munich's Congress Hall, following his return from the meetings in Rome, he told an audience of 2,800 people that the time has come for the church to change, and that the adjustment must be both a reformation and

a renovation.

He said that many church members have been lost to Catholicism because in their eyes the church appeared to be a "superannuated souvenir of a past age" which opposes the principle of

human freedom.

The church speaks to its members inan ancient tongue through incomprehensible rituals, he explained, adding that its preaching has little relation to present-day life. And then he said: The reformation of the church must be based on the teachings of Christ and the Holy Scripture.

You may read a detailed account of his address in the Atlantic edition of Time magazine for February 7, 1964.

Newsweek magazine for March 30, 1964, reports that twenty-seven priests of the Protestant Episcopal Church in the United States have joined in writing a new book about the failure of the churches. They point to what they call "worn-out practices and attitudes" and

call for a reformation "from top to bottom." When the Douay Version of the Bible was revised and published in London in 1947, a special introductory note was included to explain that a number of changes had been made in the footnotes and annotations because those published in earlier editions "reflected the mentality of the reformation period."

The Church of England recently published a book called This Church of England. It is intensely interesting and illuminating. After asserting that extensive reforms are urgently needed, it cites specific instances where doctrines and practices of the church are at variance with the Bible; for instance, it points out that the baptism of infants is not taught in the scripture. It says further that baptism in the days of Jesus was performed by immersion, usually in a river, and that it was symbolic of the burial and resurrection

A modern interpretation of the Ten Commandments is called for, as well as a revision of the prayer book, which is the basic liturgy of the church. As it now stands the prayer book is regarded as being too characteristic of the sixteenth century.

Phases of the reformation of that church are being debated currently in Parliament which has the last word on changes in the form of worship.

The Central Advisory Council of the Anglican Church is presently attempting to reform the parish system which it says is "quaint" since it dates back

to the seventh century.

The attitude of some of the clergy in regard to returning to Bible practices, especially with respect to infant baptism, is shown in the publication of the Woodford Parish magazine in England for February 1964. In this issue the rector of that church said:

"Generations of English babies have been nurtured on this hypocrisy. Their first contact with Christ and his church, through infant baptism, is an unreal mixture of humbug and nonsense. As one vicar said to me, 'I have no desire to increase the number of baptized pagans walking about in this parish."

And then the rector continues: "It is high time honesty began again in the House of God. And where better than in the service of Christian initiation, baptism? Why not keep it for grownups as in New Testament times, and have some simpler, more genuine service for babies?

"We never read in the New Testament of our Lord baptising babies. But we do read of him blessing them.

"Why then don't we adopt this New Testament practice, the practice of the Lord himself, and bring children to church for blessing?

"In my church at Woodford we have just such a service. I call it an order of infant naming and blessing, with thanksgiving of parents."

And then the good rector continues: "Do we cling to infant baptism because we are too superstitious? Let us never forget that God is as sweetly reasonable as we are. If we think that a dying baby must be baptized, we must look carefully to see whether we have not gone over the border of true re-ligion into the realm of superstition and magic.

When the doctrines of Christendom are studied carefully, it is seen that much of our present-day worship is a product of the Middle and Dark Ages, with relatively little of it going back

to the time of Christ.

As a result, any return to Jesus and the Bible will be revolutionary in its effect because most of the liturgies of today originated long after Christ and centuries after the Bible was compiled.

They would, therefore, have to be discarded if a literal return to the early Christian Church is seriously considered. When today's religious scholars speak of returning to Christ and the Bible we are inclined to ask:

Will the church membership respond to the radical adjustment that will be required to return to Bible practices, steeped as they are in tradition?

Does the Bible contain enough detail to instruct them fully regarding the original Christian Church and its doctrines, so that they really may accom-

plish this return?

On this latter point, the clerics say that the Bible is sufficient, for it con-tains all of God's word. And yet the Bible itself admits that it is an incomplete record and does not contain all of God's word. It mentions other books of scripture which are not within its covers and therefore are not available for study by anyone seeking the full truth of the gospel.

Moses spoke of the "Book of the Covenant," which we do not have. He also mentions the "Book of the Wars of Israel," which has never been found.

We might not miss reading about their wars, but it would be most helpful in a return to God if mankind had the book of the sacred covenants which

the Almighty made with his people.
The "Book of Jasher," referred to by Joshua, is not in the Bible. The same is true of the "Book of the Acts of Solomon," referred to in First Kings.

The books of Nathan and Gad, both of whom were prophets and seers, are missing. As inspired men, their writings would be an enlightening guide on the way of truth.

Ahijah and Iddo were prophets and seers likewise. Would their works not inspire modern people if they were available? But where are they? Can we say that our Bible is actually com-

plete without them?

The "Book of Jehu" is mentioned in the Old Testament but is not included in it. Isaiah wrote a second book known as the "Acts of Uzziah," but where is it? Will anyone say that Isaiah's writings are not inspirational? His second book might prove to be most invaluable if we had it.

"The Sayings of the Seers," another book of sacred writings, is referred to in the Bible. Where is it now? Would it not be good for today's Christians in

their spiritual meanderings?

Paul wrote letters, in addition to those we have in our Bible, and speaks of them. He wrote a third letter to the Corinthians, and at least another one to the Ephesians. Where are they? He also wrote an Epistle to the Laodiceans, but it is not in our possession. Is the Bible then complete? Does it contain all of God's word?

Jude wrote another Epistle in addition to the one in the New Testament. He also mentions a volume of scripture known as the "Prophecies of Enoch" to which he evidently had access, but which we do not have today.

Then there is the matter of the Savior's teachings. He lived an intensive and full life during the three years of his public ministry. He preached to multitudes repeatedly. He conversed with individuals almost constantly, and gave many intimate instructions to the Twelve.

Can anyone say that his three years instruction are contained in the Bible? May they be read in the few hours it takes to peruse what he said in the four Gospels? Can three years of the Savior's eloquent teachings be condensed into three hours of reading material? The Apostle John says twice in his Gospel that not a fraction of the Savior's ministry is recorded.

Much as we love it, sincerely as we believe it, can we in all truth say that the Bible is complete, that it contains all of God's word, or even the full text of the Savior's instructions?

Obviously the Lord gave other revelations anciently. He had prophets in addition to those usually mentioned in the Bible. They spoke for him. They gave enlightenment to ancient men, and they would give us light, too, if only we had their writings.

Since men have strayed so far in the past with the Bible in their possession, is it likely that this same Bible by itself can bring them back to Christ?

The reformers of the sixteenth century had the Bible, but it did not keep them from drifting in different directions and disputing violently among themselves as to which way was right.

Can the reformers of today do any better?

Have they any more light and understanding? If so, where did they get it? Further enlightenment, dependable enough to guide men back to God, must come from God. That means revela-

tion-prophecy-today.

If our learned men really believe their Bibles to which they now hope to return, they will also believe that modern revelation must come to rescue them from the morass into which they have fallen, for that is what the Bible teaches.

When they seek a return to Christ and the Bible, they publicly and honestly admit that they have strayed from him and his teachings, and that the doctrines which they have taught all these years differ from the revealed

The scriptures predicted this departure from early Christianity; and when men return to the Bible, we hope they will read those predictions in it, for they are many.

But the Bible also foretells a new revelation in latter days-the actual revelation which is so greatly needed now to lead men back to Christ. A reformation cannot lead them back, but

this new revelation can!

We Latter-day Saints have that new revelation. We have a new prophet and new scriptures also, which, added to the Bible, now point the way. This new revelation brought with it the true understanding of the nature of God and a restoration of primitive Christianity. That restoration is Mormon-ism. It came about through the ministry of the Prophet Joseph Smith, Jun. He saw God and communed with him, even as did Moses. He received revelations from heaven, as did Isaiah. Angelic ministers commissioned him for the work, giving him divine authority.

Through him the Church of Jesus Christ, as it was originally organized on the earth, has been restored in our day, with all its powers and blessings. And it is true. It is the beginning of a modern ministry of Iesus the Christ. whom we declare to be the Divine Son of God; that he lives, and that he has been seen of modern men in modern times in modern America. And this is the testimony which we bear in the name of the Lord Jesus Christ. Amen.



Saturday Afternoon Session, April 4, 1964

THE STRENGTH OF THE CHURCH

Harold B. Lee Of the Council of the Twelve

For the next few minutes I should like to direct your thinking upon one of the great quotations from our Lord and Master, a quotation which has been the text for many a discourse through-

out the years. The Master said:
"Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

"Ye shall know them by their fruits. Do men gather grapes of thorns, or figs

of thistles?
"Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

"A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

"Every tree that bringeth not forth

good fruit is hewn down, and cast into the fire.

"Wherefore by their fruits ye shall know them." (Matt. 7:15-20.)

I pray that what I may say about that quotation may be in harmony with the great keynote address, inspired as it was and delivered to us so masterfully by our beloved President.

Sometimes those who have discoursed upon this text have interpreted this parable or figure of speech, as you may call it, as the fruits by which a people or a person might be judged, applied primarily to temporal growth or to printarily to temporar growth of temporar growth of the material gain. This concept is well illustrated by a recent article about the Church which appeared in a national magazine known as the Christian Century. This is what the article said:

Looking at the phenomenal growth of the Church of Jesus Christ of Latterday Saints (Mormon) in recent years, other churches which view many Mormon beliefs and some Mormon practices as unbiblical and bizarre ask, 'What does it have that we don't?" (Jan. 23,

1963, p. 102.)

Then the article goes on to enumerate the membership growth, the number of missionaries, the number of missions, the new congregations, the number of hospitals, the educational programs, church members occupying high posts in government. Then they go on to explain that while proclaiming disbelief in many teachings and disciplines they suggest a reappraisal of methods and programs such as house-to-house evan-gelism, relief programs for the poor, education, recreation, and employment for those who cannot provide for themselves, the requiring of two years of missionary service without compensa-tion, and the extensive use of laymen to keep to a minimum the number of professional church leaders as possible explanations of the growth of the Church.

The article then concludes with this very significant statement from a book written by Frank S. Meads entitled Handbook of Denominations in the United States, who declared that the Mormons' "missionary experience strengthens both them and their Church, and offers a model of church service and zeal equalled in very few of the other larger churches in America." (New York: Abingdon Press, 1956,

p. 126.)
This last comment suggests that the true fruits by which the Church and

its disciples may best be judged. This last quotation recalls something that was written by Dr. Mosheim in his Ecclesiastical History relative to the mark of the true disciples of the period following the crucifixion of the Savior. He said, "Historians testify that even after the Master's death, he was still their omnipotent protector and their benevolent guide." Dr. Mosheim speaks of the fulfilment of the Master's promise that he would send to them the gift of the Holy Ghost, the Comforter, who would "teach them all things, bring all things to their remembrance and show them things to come. He would guide them into all truth and would testify of him." (See John 14:26; 15:26; 16:13.)

Then the doctor explains that this fulfilment came on the day of Pentecost. He records a remarkable change noticeable in the disciples after this great event in these words: "The consequences of this grand event were surprising and glorious, infinitely honourable to the Christian religion, and the divine mission of its triumphant author. For no sooner had the apostles received this precious gift, this celestial guide, than their ignorance was turned into light, their doubts into certainty, their fears into a firm and invincible fortitude, and their former backwardness into an ardent and inextinguishable zeal, which led them to undertake their sacred office with the utmost intrepidity and alacrity of mind. This marvellous event was attended with a variety of gifts; particularly the gift of tongues, so indispensably necessary to qualify the apostles to preach the gospel to the different nations. These holy apostles were also filled with a perfect persua-sion, founded on Christ's express promise, that the divine presence would perpetually accompany them, and show itself by miraculous interpositions, as often as the success of their ministry should render this necessary. And, indeed, there were undoubted marks of a celestial power perpetually attending their ministry. There was in their very language an incredible energy, an amazing power of sending light into the understanding, and conviction into the heart." (J. L. von Mosheim, Ecclesiastical History, pp. 61, 67.)

Today, as it was then, it might well be said that the greatest miracles we see are not the healings of sick bodies, but the miraculous changes that come into the lives of those who become members of the Church, as all missionaries will testify. The greatest strength of the Church is not the number of units we have, not the amount of tithing that is paid, nor the congregations, but the greatest strength is the united and fervent testimonies that are in the hearts of church members. And by that same token, we might say that the greatest weapon against all untruth, whether it be in science, so-called, or in the philosophies of the world, or in communism, or what not, the greatest weapon is the truth of the gospel of Jesus Christ, which preached in power will be a bulwark against these false ideas in the world today.

The Master made some applications of the meaning of these spiritual gifts as "fruit" or "fruits." He said, "I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ve can do nothing.

me ye can do nothing.
"Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you." (John 15:5, 16.)

Speaking of these same gifts, the Prophet Alma says: "Yea, after having been such a highly favored people of the Lord; yea, after having been favored

above every other nation, . . . "Having been visited by the Spirit of God; having conversed with angels, and having been spoken unto by the voice of the Lord; and having the spirit of prophecy, and the spirit of revelation, and also many gifts, the gift of speaking with tongues, and the gift of preaching, and the gift of the Holy Ghost, and the gift of translation"; (Alma 9:20-21.)

From the beginning, our prophet-leaders have declared, as did the Apostel Paul, ". . . that your body is the temple of the Holy Ghost which is in you, . . ." (1 Cor. 6:19) and then he said, "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." (Ibid., 3:17.)

And again in a revelation in our day, the Lord said, "For if you keep my commandments you shall receive of his fulness, and be glorified in me as I am in the Father; therefore, I say unto you, you shall receive grace for grace." (D&C 93:20.)

In other words, these scriptures are repeating what the Master had declared: If we would have the good fruits of these spiritual gifts, we must make sure that we keep the tree good.

An interesting distinction between those who bring forth good fruit and those who do not is well illustrated in the parable of the sower, as you recall, where the Master described the three categories of presumably church members—those who brought forth fruit—"some an hundredfold," he said, "some sixtyfold, some thirtyfold." (Matt. 13:8.)

And in the interpretation of Lehi's dream in the Book of Mormon, he has four categories: those who partook of the fruit, you will recall, and remained stedfast; those who did partake and then were blinded by mists of darkness which arose from the river and lost their way; those who went so far as to taste the fruit and then fell away because they were ridiculed by those living in spacious dwellings, representing the riches of the world; and finally those who refused to partake of the delicious fruit of the tree. (See 1 Nephi 8.)

We were back East a short time ago. and a good bishop made an interesting comment about what he called the saddest words that he knows of a man in high station. He read from the words in the days of the Apostle Paul when Paul before King Agrippa had borne his powerful testimony of his conversion. King Agrippa's reply was, 'Almost thou persuadest me to be a Christian." (Acts 26:28.) Then the bishop said, "The king knew the truth but he lacked the courage to do that which would be required; and he could only say then, 'Almost thou persuadest, almost persuaded under certain circumstances to do the thing the Lord would want him to do."

And then he characterized some things that he discovered in his own ward in a short but powerful sermon. "In response to the Master, 'Come . . follow me' (Mark 10:21), some members almost," he said, "but not quite, say, 'thou persuadest me almost to be honest but I need extra help to pass a test."

You young people in the choir might think of that.

"Almost thou persuadest me to keep the Sabbath day holy, but it's fun to play ball on Sunday. "Almost thou persuadest me to love

my neighbor, but he is a rascal; to be tolerant of others' views, but they are dead wrong; to be kind to sister, but she hit me first; to go home teaching, but it's so cold and damp outside tonight; to pay tithes and offerings, but we do need a new color TV set; to find the owner of a lost watch, but no one returned the watch I lost; to pass the Sacrament, but I've graduated from the deacons now; almost thou persuadest me to be reverent, but I had to tell my pal about my date last night; almost thou persuadest me to attend stake leadership meeting, but I know more than the leader on that subject, so why should I go. Thou persuadest me almost to go to Sacrament meeting, but there is going to be such an uninteresting speaker tonight. Almost! Almost! but not quite, not able quite to reach."

There are incidents which illustrate how good fruit can be developed by proper cultivation of the seeds of faith through keeping fully the commandments, and I want to cite just two very briefly, even though at first the quality of the fruits of the Spirit was not so.

I have on my desk a letter, and I shall not tell the name, of course, and no one excepting she will know of whom I speak, a mother of four who has gone through illness, pain that was alleviated by what was discovered later to be habit-forming pills, and then came the fight to overcome these devastating drugs until she almost despaired of life. Then she went to visit a friend, and to her surprise she found that her friend

was paralyzed by some cancerous affliction and the severe medical treatments which had followed. After visiting this faithful, devoted friend, she went home. She said, "I had a long talk with the Lord, and I started to count my blessings instead of thinking that the Lord was persecuting me personally. Now I go to Sacrament meeting. Now I go to Relief Society. I am visiting the sick, and I am taking something that I have cooked when I visit. I am taking church books to friends from whom I had previously been estranged." Then she wrote, "I have now climbed from the dark depths of despair to the brink where I can now see the sun. I am trying to follow the counsel, "Keep your eyes fixed on the stars."

A short while ago, Elder Franklin D. Richards and I late at night were asked by a fine young bishop and his stake leaders if we would participate in administering to him. He was facing the possibility of an operation for a fatal malady. They had in obedience to the Lord's command sought in the Lord's way for help. He was giving all the service he could as a bishop. He and his wife had been married in the temple, and with his wife they had been faithful in having a little family; and now he had come asking the Lord for help. We heard no more about it until this last week there came a letter from his wife that said this:

"They operated and while they found masses of what had appeared by X-ray to be malignant tumors in the chest cavity, amazingly they were all found to be benign. As for my husband and me, one word describes our feelings now-rededication-to each other, to the Lord, and to our part in building up his kingdom upon this earth. My husband asked me to mention in this letter to you that the bishop who returns to the people of his ward is a more humble, compassionate, and dedicated servant than ever before. It has taken this experience, though frightening as it has been, to bring me to the full realization of how precious life itself is and how glorious is this gospel which unites a love like ours for all time and eternity."

Through their surmounting sickness, heartaches, and disappointments, their experiences had resulted in better fruit. They had proved their fruit by their works. By their fruits, the Lord has proved them. Life and service have taken on an altogether different meaning.

On a missionary program that I read the other night, words of President McKay were quoted that seem appropriate to what I am talking about. President McKay was quoted as having said: "Man's earthly existence is but a test as to whether he will concentrate his efforts, his mind, his soul, upon things that will contribute to the comfort and

gratification of his physical nature, or whether he will make as his life's pursuit the acquisition of spiritual qualities."

In short, the President has said to us, the development of one's spiritual qualities will determine whether or not his has been a good tree, and that to be determined only by the quality of the fruit, or the spiritual gifts which come therefrom.

A young mother went through the trying experience of having a little child who was killed in an accident, and she came and sought a blessing for comfort. She asked through her tears, "Must there always be pain in this life?" I thought a few minutes, and then said, "The Apostle Paul said of the Master, the Lord and Savior, Though he were a Son, yet learned he obedience by the things which he suffered. (Heb. 5:8.) I suppose that the answer is yes; there must always be pain in this life of travail and sorrow, and there is a purpose in it all."

"The road is rough, I said Dear Lord, there are stones that hurt me so.

And he said, Dear child, I understand, I walked it long ago.

"But there is a cool green path, I said Let me walk there for a time. No child, He gently answered me, The green road does not climb.

"My burden, I said, is far too great, How can I bear it so? My child, said he, I remember its weight, I carried my cross, you know.

"But, I said, I wish there were friends

with me
Who would make my way their own.
Ah, yes, he said, Gethsemane

"And so I climbed the stony path, Content at last to know That where my Master had not gone, I would not need to go.

Was hard to face alone.

"And strangely then I found new friends
The burden grew less sore
As I remembered—long ago
He went that way before."

("In His Steps"—Leona B. Gates)

God help us to understand how we shall develop sometimes through heart-ache, sorrow, and tears those spiritual qualities except for which none of us can achieve to the place of kinship to him who suffered more than any of us may understand, and this I pray and bear you my solemn witness in the name of the Lord lesus Christ. Amen.

WAS JOSEPH SMITH CALLED OF GOD?

Bruce R. McConkie
Of the First Council of the Seventy

To all who love the Lord and desire salvation in his kingdom, I pose this question: Was Joseph Smith called of God? In every age the great question is whether the prophet of that day was sent of God. Those who faced the peril of a world-destroying flood were required to answer this question: Was Noah called of God? Those seeking escape from slavery in Egypt were forced to decide: Was Moses called of God? Those among whom our Lord himself ministered had to decide, at the peril of their own eternal salvation, whether Jesus of Nazareth was the promised Messiah, the very Son of God.

And so it is today. In an age when some people assume that Deity no longer speaks through prophets as he did anciently, the great question facing honest truth seekers is: Was Joseph Smith called of God? If Joseph Smith was called of God, the gospel plan restored through his instrumentality is the mind and will of the Lord and the only way whereby men can gain full salvation in the kingdom of heaven.

Accordingly, we announce that God has spoken again in our day; that the heavens are no longer sealed; that revelation has commenced anew; that the promised era of restoration and gathering has begun. We teach and testify that God has restored the fulness of his everlasting gospel; that the Church of Jesus Christ—in all its glory, beauty, and perfection—has again been set up on earth; that the very kingdom of God is again here among men.

We speak with surety of angels coming to earth to confer priesthood, to bestow keys, to minister to men. We proclaim that an unchangeable God, in whose sight a soul is just as precious today as it ever was, has again poured out upon his Saints the same signs, the same gifts of the Spirit, the same miracles enjoyed of old. We are witnesses that the plan of salvation is revealed anew, and we are doing all in our power to teach its terms and conditions to our Father's children everywhere, so that they can gain peace in this life and eternal life in the world to come.

If all this is true-and we so testify (as did the prophets of old of the truth and divinity of their messages)-there neither is nor can be any message to compare with it. If the voice of God is heard again; if angels are descending again from the courts on high; if the gift of the Holy Ghost is again poured out upon men-what is there in all the earth to compare in importance with it?

And it all began, for our day, with Joseph Smith and other faithful souls associated with him. In the spring of 1820 a spirit of religious revivalism swept the frontier areas of America. Contending professors of religion were crying, "Lo, here is Christ," or

"Lo, there."

Finding himself "In the midst of this war of words and tumult of opinions," Joseph Smith was led by the Spirit to ask: "Who of all these parties are right; or, are they all wrong together? If any one of them be right, which is it, and how shall I know it?" (Joseph Smith 2:10.)

He read in the Epistle of James: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be

given him." (James 1:5.) Guided by the Spirit, he did ask of God. And since the time had come for the opening of this final great gospel dispensation, and because he was the one chosen from eternity to commence the work, he received a transcendent heavenly manifestation.

". . . I saw a pillar of light exactly over my head, above the brightness of the sun," he says, "which descended gradually until it fell upon me.

". . . When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—This is My Beloved Son. Hear Him!" (Joseph Smith 2:16-17.)

Then from the lips of the Resurrected Lord, the young Prophet received the command to join none of the sects of the day, and also the promise that if he remained true and faithful he would be the instrument in the Lord's hands to restore again to earth the fulness

of the everlasting gospel.

In due course, amid testings and trials, other revelations came. Book of Mormon was revealed, translated, and published as a new witness of Christ and his gospel-an inspired record of God's dealings with the ancient inhabitants of America. Angels restored the priesthood and keys so essential to the work of the Lord on earth. The doctrines of salvation, as preserved in the Bible, were confirmed and clarified by modern revelation. New light and knowledge, new revelation, to meet all the challenges of a modern world, were added to the canon

of scripture.

On April 6, 1830, by revelation and commandment, the Church of Jesus Christ, the same organization set up and perfected by Jesus and his Apostles of old, was again established among men. In it the Lord placed Apostles and prophets, revelation and visions, signs and miracles, the gift of the Holy Ghost, the true doctrines of salvationindeed, all that was enjoyed by those of old who wrought righteousness, obtained promises, and gained eternal life.

To this newly set-up kingdom of our Lord, the command came to carry the restored message of salvation to all men. With this commission came the revealed promise that the gospel would roll forth, as the stone cut from the mountain without hands, until it filled the whole earth. The present Church of Jesus Christ of Latter-day Saints, with its millions of members and tens of thousands of missionaries, is continuing the work which will some day see the fulfilment of this divine promise.

Now, what of all these things? Are they true or false? In the very nature of things there is no middle ground. Our position is not like that of other organizations or churches. We are a

peculiar people.

We say God has spoken from heaven giving us covenants and commandments. We say angels have come from the

presence of the Lord giving the same priesthood possessed by prophets of old. We say Joseph Smith was called of God to commence the promised restitution of all things and the latter-day gathering of Israel.

We say there are on earth today Apostles and prophets in the same literal sense in which such men graced this

globe in generations gone.

We say The Church of Jesus Christ of Latter-day Saints is the kingdom of God on earth and that in and through it men may gain the kingdom of heaven hereafter.

Now, these things are either true or false. Either God has spoken again or the silence of centuries remains unbroken. Either angels have come or they have not. Either the gospel has been restored or the diverse and variant forms of a waning Christianity remain the best hope of the world. Either Joseph Smith was called of God or he was not.

If Joseph Smith was a Prophet, our professions are true. From that spring day in 1820 to the present moment, Joseph Smith's name has increasingly been the center of religious inquiry. Hosts of men have sought to learn about his prophetic calling.

Once when he was in dire and perilous circumstances the voice of God comforted him with this assurance: "The ends of the earth shall inquire after thy name, and fools shall have thee in derision, and hell shall rage against thee;

"While the pure in heart, and the wise, and the noble, and the virtuous, shall seek counsel, and authority, and blessings constantly from under thy hand." (D&C 122:1-2.)

Certainly salvation centers in and comes because of Christ and his atoning sacrifice. He is the Lord God Omnipotent, the Creator, the Redeemer, the Savior of the World. But Christ is known by and revealed through his prophets. Joseph Smith was the re-vealer of Christ and his gospel to the world for this age. When the ends of the earth inquire after the name of Joseph Smith, it is because they seek the knowledge of Christ and of salvation that was revealed through him. In-deed, the revealed decree of Christ to Joseph Smith is: ". . . this generation shall have my word through you."

(Ibid., 5:10.)
Further: To the newly established
Church in this dispensation the Lord said, speaking of Joseph Smith: ". . . thou shalt give heed unto all his words and commandments which he shall give unto you as he receiveth them, walking in all holiness before me;

"For his word ye shall receive, as if

from mine own mouth, in all patience and faith." (*Ibid.*, 21:4-5.)

Thus when we bear record of the divine mission of Joseph Smith, we are also certifying to the divine Sonship of him whose servant the Prophet was. And when men of sobriety and sense testify, in all humility and with deep conviction, that they know by personal revelation that Joseph Smith was a Prophet, an obligation rests upon all who hear to investigate and learn for themselves whether that testimony

When Philip learned for himself that Iesus was the promised Messiah, he sought out Nathanael and bore this testimony: "We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, . ." Nathanael was skeptical. "Can there any good thing come out of Nazareth?" he asked.

"Philip saith unto him, Come and

see. Nathanael came, investigated, learned for himself, and, speaking directly to Jesus, bore this testimony: ". . . thou art the Son of God; thou art the King of Israel." (See John 1:41-51.) Similarly, we say to all men every-where: "We have found the mighty

prophet of the latter days, the one called of God to bring to pass the promised restitution of all things spoken by the mouths of all his holy prophets since the world began." (See Acts 3:19-21.)

We know some will be skeptical. They will say: "Can it be that there are actually prophets of God on earth again? Is it possible that God gives again? Is it possible that God gives revelation today?" To which we say: "Come and see. Inquire. Investigate. Learn for yourself. Ask God. Remember the promise: 'If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given bim?' (Loren 1-5) him.'" (James 1:5.)

In issuing this invitation we know full well that "the pure in heart, and the wise, and the noble, and the virtuous," among all nations will gain personal testimonies of the divinity of this great latter-day work. They will know as we know that Joseph Smith was called of God, for the Spirit will bear record to them, as it has to us, and as it did to the modern Apostle who, in announcing for the Church the martyrdom of the Prophet, wrote these words:

"Joseph Smith, the Prophet and Seer of the Lord, has done more, save Jesus only, for the salvation of men in this world, than any other man that ever lived in it." (D&C 135:3.)

In the name of the Lord Iesus Christ.



GOSPEL BLESSINGS

- FUTURE-WISE
- PRESENT-WISE
- PAST-WISE

William J. Critchlow, Jr. Assistant to the Council of the Twelve

Once, as my wife and I were observing our wedding anniversary quietly at home I called across a room to her facetiously: "Mama, where will we be one million years from now?"

"Oh, pshaw," she said-just like that, without as much as a glance in my direction. She was busy frosting a cake. Then, all of a sudden, she startled me. Laying down her spatula, she turned and came toward me, and, grasping the lapels of my coat, she pulled herself up on her toes and with her lips close to mine, she said tenderly: "I only know I want to be with you, one million years from now. And may I have the boys (our two sons) home for breakfast every Tuesday, just as we do now? And may I have all of the grandchildren home for Thanksgiving? And may I have a big Christmas tree and logs in the fireplace and all of the family home for Christmas -just as we do now? And may I have a big home with lots of rooms in it? And will you keep saving up for it—just as you are now? Promise me, promise me, say yes, say yes, right now say yes."

So, I said "yes." I was trapped—and I promised, and I sealed the promise with a kiss. Well, she fairly pounded the promise out of me with her fists, still clenching the lapels of my coat. Besides, a promise with a million years to make it good didn't seem to bother me at that moment and, thinking out loud, I said, "If I save only one dollar a year over a million years, I could save a million dollars and that should

buy a mansion."
"That's what I want;" she said, "a mansion. Jesus said 'In my Father's house are many mansions: . . . ' (John 14:2) and we'll need one-a big one for our spirit children. I hope we have many of them. Daddy, your family may not all be raised-one million years from now. You see, dear,"-she was still talking, and now there was no trace of facetiousness in her speech-"my love for you is eternal, as is my love for our children-those with us now and those to come hereafter. I want an eternal family. I want to share with you eternal life. Please build for all of us a 'mansion in the sky.' Save up for

Those last three short sentences:-

My love for you is eternal. . . . I want an eternal family.

I want to share with you eternal life.-

comprise the prettiest speech my wife ever meant to make. Factually she didn't speak them—save in her heart, but she did inspire them. melody was hers; I added the lyrics. What a melody of love for couples contemplating marriage vows—ĥusbands and wives-others-who will pause to ponder on what eternity may hold for them, future-wise.

President McKay must have pondered on eternity, else why did he write: "love is as eternal as the spirit of man . . if earthly things are typical of heavenly things, in the spirit world we shall recognize our loved ones and know them as we loved them here . . . for each of you husbands will recognize your wife . . . and you will love her there as you love her here. . . . Why should death separate you when love will continue after death?" (Dedicatory speech—Swiss Temple.)

The Prophet Joseph Smith, pondering eternity, said he expected "to take his relatives and friends by the hand, and embrace them. Father, son, mother, daughter, brother, sister, wife, children —these all would be as dear in the Hereafter as here." (Joseph Smith an American Prophet, John Henry Evans, p. 261.)

Parley P. Pratt, also pondering eternity, wrote: "The order of God's government, both in time and in eternity, is patriarchal; that is, it is a fatherly government. Each father who is raised from the dead and made a partaker of the celestial glory in its fulness will hold lawful jurisdiction over his own children and over all the families which sprang of them to all generations, forever and ever." (The Improvement Era, August 1961, p. 580.) President McKay, Joseph Smith, and Parley P. Pratt were obviously speaking

of souls who faithfully observe the laws and ordinances of the gospel.

My bride and I, pondering eternity, decided, of course, on a temple marriage. Our children came to us under that marriage covenant. The plans for building a "mansion in the sky" we found in the gospel plan—and in that plan we learned how to build, also how to save to insure eternal love and eter-

My wife, in her pretended pretty speech, pleasingly disclosed what the gospel may do for faithful, covenanted children hereafter, or future-wise.

Pertinent to that future state, the Apostle Paul made this cheerful com-ment: ". . . God, that cannot lie, promised before the world began"; " ised before the world began"; ". . . in the hope of eternal life" things that "Eye hath not seen, nor ear heard, neither have entered into the heart of men, the things which God hath prepared for them that love him." (Titus 1:2; l Cor. 2:9.)

Suppose we now come down out of the "clouds of heaven" and pull our thoughts away from "mansions in the sky" and focus them for a minute or two on the blessings which the gospel holds for us present-wise, right here and now.

First on my list I've placed: The privilege of associating and fellowshiping with good friends and you great leaders. This is a blessing we usually take for granted. I have found such leaders and friends in every stake and mission in which I've visited, And how I have enjoyed them.

Opportunities for service is another very special privilege and blessing.

Happiness, a by-product of service, naturally follows opportunity for service. Only those who have served will appreciate this blessing. Returned missionaries attest this enthusiastically.

Health through obedience to the gospel's law of health, the Word of Wisdom—is a blessing sometimes lightly

appreciated.

Ministrations of the Holy Ghost, to acquaint me with truth and to comfort me in trials and sorrows, are blessings I wish I had time to explore with you.

Peace of mind is another blessing which I must explore briefly. Once when Dr. Joshua Loth Lieb-

man was a young man, he "undertook to draw up a catalogue of the acknowledged 'goods' of life . . . I set down, he said, "my inventory of earthly desirables: health, love, beauty, talent, power, riches, and fame. . . . When my inventory was complete I proudly showed it to a wise elder. . . .

"'An excellent list,' he said, 'and set down in not-unreasonable order. But . . . you have omitted the most important element of all . . . lacking which . . . your list [becomes] an in-tolerable burden.'

"With a pencil stub he crossed out my entire schedule. Then . . . he wrote down three syllables: peace of mind.

"'This is the gift that God reserved for His special proteges,' he said. 'Talent and health He gives to many. Wealth is commonplace, fame not rare. But peace of mind . . . He bestows

it charily.

"'This is no private opinion of mine,' he explained. 'I am merely paraphrasing from the Psalmist . . . God, Lord of the Universe . . . heap worldly gifts at the feet of foolish men. . . . me the gift of the Untroubled Mind." (Liebman, Joshua Loth, Peace of Mind, New York: Simon and Schuster, 1946, p. 3-4.)

Dr. Liebman may yet discover that the gift of an untroubled mind, like happiness, is a by-product of gospel living. I do sincerely believe the gospel of Jesus Christ is a certain, a sure, and a true source of peace of mind.

Our Heavenly Father wants his children to be happy, to have joy and untrouble minds. He didn't send us to earth to be rid of us. He loves us. He doesn't always love the things we do, but he does love us, and he has provided for us a program, a recipe, if you please, for our happiness and peace of mind. We call it the gospel of Jesus Christ, a few clear, concise, simple laws which if observed will provide the joy he intended for us.

"... men are, that they might have joy," said an ancient prophet. (2 Nephi 2:25.)

Jesus said, "These things have I spoken unto you, that my joy might remain in you, and that your joy might

be full." (John 15:11.)

The great American prophet Joseph Smith wrote: "Happiness is the object and design of our existence; and will be the end thereof, if we pursue the path that leads to it; . . . (Teachings of the Prophet Joseph Smith, p. 255.)
Trodding that gospel path I have

found happiness and peace of mind. I commend that path to Dr. Liebman and to others as a "sure fire" remedy for

troubled minds.

The gospel answers satisfactorily for me problems which have piqued man's curiosity and peace of mind throughout the ages, such as why I am here, from whence I came, and my status after death. The gospel has resolved these problems for me-it will for all who

The opportunity to have the priesthood is, in my humble opinion, perhaps the greatest blessing to accrue to me by virtue of the gospel and my mem-bership in the Church. Appraising this blessing our Lord and Savior said:

". . . all they who receive this priest-

hood receive me. . .

"And he that receiveth me receiveth my Father:

"And he that receiveth my Father receiveth my Father's kingdom; therefore all that my Father hath shall be given him." (D&C 84:35, 37-38.) Obviously, all that the Father hath

will not accrue to men here in this mortal sphere of everlasting life, but when did our Father ever place a limit on the number of blessings mortal men might receive in time and place of need provided they honor their

priesthood?

To Jesus was given the assignment of organizing or creating the world. He was also given the responsibility of carrying out his Father's program here on earth. To assist him in his administrative duties he has chosen administrative assistants and made them officers in his kingdom. These are they who hold the priesthood. He has also provided, all through the ages, direct lines of communication to his prophets, the higher officers in his kingdom, for conveying instructions in matters concerning his kingdom. He has also set up transmission lines and service leads through which the power of God (priesthood) may flow to all of his officers.

The power of priesthood is not in his officers but through them just as the power of electricity is not in the wire but through it. Carelessness around electric power lines can be suddenly lethal. Carelessness around priest-hood power lines can be slowly lethal, producing a lingering, withering, spir-

itual death.

The genius of man, employing the great power called electricity, has made possible the transmission and reception of sound and sight all over and around the world-perhaps beyondwho knows. The sets employed are the telegraph, the telephone, radio, and TV. But the genius of man is dwarfed by the omnipotence of God, who, employing that great power of God-priesthood, has created sets that are truly "out of this world," for out of this world and far beyond, even nigh unto Kolob where God dwells, their messages are beamed. We call these marvelous sets, mortal bodies, my body, your

These souls can dial God in anytime, anyplace, in any circumstances by merely saying, "Our Father who art in heaven." And there will never be a busy line, never any interference, never a line out of order. God always hears and answers the prayers of the faithful.

His messages to his children usually come by inspiration or revelation. Oral messages are not always exclusively for

his prophets.

When these human receiving sets are energized with priesthood, by the laying on of authoritative hands, the communication lines are activated and the transmission lines are opened to permit the flow of priesthood power. And by that power the sick are blessed, the sorrowful are comforted, the abilities of officers to serve are strengthened. Men are thus empowered and magnified in their callings.

The gospel and my church membership afford me the opportunity to have the priesthood. It is a very choice

blessing.

My list of gospel blessings is not exhausted—far from it. Time, however,

forbids exploring them.

I began this talk with a fanciful little speech by my wife on what the gospel may hold for her future-wise. I added a few things, but only a few, to show what the gospel has done for me and may do for you present-wise. May I conclude with a word or two about what the gospel teaches about our blessings, past-wise, pre-natal, or pre-earth. A comment by Father Abraham, uttered nearly 4,000 years ago, should suffice:

"Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these were many of the noble

and great ones;

"And God saw these souls that they were good, and he stood in the midst of them, and he said: These I will make my rulers; for he stood among those that were spirits, and he saw that they were good; and he said unto me: Abraham, thou art one of them; thou wast chosen before thou wast born.

"And there stood one among them that was like unto God, and he said unto those who were with him: We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may

dwell:

"And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them:

"And they who keep their first estate shall be added upon; and they who keep not their first estate shall not have glory in the same kingdom with those who keep their first estate; and they who keep their second estate shall have glory added upon their heads for ever

"And the Lord said: Whom shall I send? And one answered like unto the Son of Man: Here am I, send me. And another answered and said: Here am I, send me. And the Lord said: I will send the first.

"And the second was angry, and kept not his first estate; and, at that day,

many followed after him.

"And then the Lord said: Let us go down, And they went down at the beginning, and they, that is the Gods, organized and formed the heavens and the earth." (Abraham 3:22-28; 4:1.)

The Prophet Joseph Smith has supplemented Abraham's comment with

this informative sentence:

"Every man who has a calling to minister to the inhabitants of the world was ordained to that purpose in the Great Council of heaven before the world was." (Teachings of the Prophet

Joseph Smith, p. 365.)

These comments by Abraham and Joseph Smith give unspeakable joy to my soul, and they firm up my peace of mind no end because they give assurance that: I, along with you, was judged worthy to come to earth in the flesh. We were reserved to come in the greatest dispensation of them allthe "Dispensation of the Fulness of Times."

We who bear the priesthood were ordained in the Great Council of Heaven "to minister to the inhabitants of the world." Thus the gospel has taught me about great blessings which accrued to me before I came to earthpre-natal, pre-mortal, pre-earth or past-wise as I have already called it.

So past-wise, present-wise, futurewise or any-wise or way I look at it, the gospel is very dear to me. It truly is a program for happiness and peace of mind. It is the Great Physician's unfailing prescription for troubled souls. It's precious. I love it. I love its author, and I bear my solemn witness that he is the Son of God, in the name of Jesus Christ. Amen.

SUMMER HAS A WAY . . .

BY CLARE MISELES

Summer has a friendly way, Of talking to the trees, Of making sun-kissed roses, Good friends with bumblebees.

Summer has a helpful way Of taking by the hand Virgin fruit and blossom, With trust across the land.

Summer has a kindly way, Of bringing by the score, All her bounty-all her gifts . . . Direct to autumn's door.

THE WINDOWS OF HEAVEN

Howard W. Hunter Of the Council of the Twelve

In the twenty-fourth chapter of Second Samuel is an interesting story which contains a great lesson. King David had caused a census to be taken of all the people under his rule. The principle reason for taking the census was his pride in military strength and power. Because of this sin of pride, the Lord sent a pestilence upon Israel and 70,000 men perished from Dan to Beersheba. The Prophet Gad came to David and said to him:

"Go up, rear an altar unto the Lord in the threshingfloor of Araunah the

And David, according to the saying of Gad, went up as the Lord com-manded." (2 Sam. 24:18-19.)

When Araunah saw King David coming with his servants, he went to meet them and bowed down to the ground.

"And Araunah said, Wherefore is my lord the king come to his servant? And David said, To buy the threshingfloor of thee, to build an altar unto the Lord, that the plague may be stayed from the

people." (Ibid., 24:21.)

In a great display of generosity, Araunah offered to give the threshingfloor to the king so that he might erect the altar. He also offered him oxen for the burnt sacrifice, the threshing instruments, and the yoke of the oxen for wood. All of these things Araunah offered to give to the king without any cost. David refused the gift and we read his classic reply:

"And the king said unto Araunah, Nay; but I will surely buy it of thee at a price: neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing. So David bought the threshingfloor and the oxen

for fifty shekels of silver.
"And David built there an altar unto the Lord, and offered burnt offerings and peace offerings. So the Lord was intreated for the land, and the plague was stayed from Israel." (Ibid., 24:25.)

David would not make an offering unto the Lord of that which cost him nothing. He no doubt reasoned that unless the gift cost the giver something of value, it was not fit or appropriate to be an offering for the Lord.

Christ said it is more blessed to give than to receive, yet there are some who will give only if it costs them nothing. This is not according to the teachings of the Master who said: "If any man will come after me, let him deny himself, . . ." (Matt. 16:24.)

There are some who will not live the law of tithing because of the cost. This is in contrast to the reasoning of David who would not make an offering unto the Lord unless it cost him something. The great moral principles encompassed in the law of tithing are overlooked by those who are not tithepayers, and they lack the understanding of the law and the reasons for it.

The word "tithe" is derived from the Anglo-Saxon meaning "a tenth." It may be defined as a tenth of property or income which is paid over or dedicated for sacred uses or purposes. The his-tory of the word, as traced through biblical and extra-biblical history, focuses our attention upon some very

interesting information.

The first distinct mention of the word "tithe" in the Bible is in the very first book of the Old Testament. Abram, returning from the slaughter of the four kings, was met by Melchizedek, king of Salem and priest of the Most High God. Melchizedek blessed him, and Abram "gave him tithes of all." (Gen. 14:20.)

A few chapters later in the same book, Iacob, at Bethel made a vow in these

words:

"If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on,

"So that I come again to my father's house in peace; then shall the Lord be

my God:

And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee." (Ibid., 28:20-22.)

The third mention is in connection with the Levitical law. The Lord spoke through Moses:

"And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord." (Lev. 27:30.)

Under this Levitical law the tithes were given to the Levites for their maintenance, and they in turn were charged with the paying of tithes on that which they received as shown by the words of the Lord as he instructed Moses:

"Thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up an heave offering of it for the Lord, even a tenth part of the tithe." (Num. 18:26.)

This clearly indicates that the law of

tithing was a part of the Levitical law and paid by all people—even the Levites themselves who were directed to pay tithing on the tithes which were

received by them.

There are some who take the position that the law of the tithe was only a Levitical institution, but history confirms the fact that it has been and is a universal law. It was basic in the Mosaic law. It had existed from the beginning and is found in the ancient Egyptian law, in Babylonia, and can be traced throughout biblical history. It was mentioned by the Prophet Amos and by Nehemiah who was charged with the rebuilding of the walls of Jerusalem. Shortly thereafter Malachi began an even greater task of rebuilding the faith and the morale of a nation. In his supreme effort to strike out against the covetousness of those who were religious only in name, he lashed them with the accusation of a crime against God.

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. "Ye are cursed with a curse: for ye

have robbed me, even this whole nation.
"Bring ye all the tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it." (Mal. 3:8-10.)

The words of Malachi in which he accused the people of robbing God bring back to my mind the memories of my class in crimes in law school. Larceny is the unlawful taking and carrying away of things personal with intent to deprive the owner of the same. Embezzlement is defined as the fraudulent appropriation of another's personal property by one to whom it has been entrusted. The distinction between larceny and embezzlement lies in the character of acquiring the possession of the property or money. In larceny there is an unlawful acquisition of the property, while in embezzlement the property which belongs to another is acquired lawfully and then fraudulently converted to the possessor's use.

In order to memorize these distinctions, I pictured in my mind, to represent larceny, a masked burglar, sneaking about under the cover of darkness, taking that which was not his. To represent the theory of embezzlement I thought of a nontithepayer. The Lord's share came into his hands lawfully, but he misappropriated it to his own use. This seems to be the accusation of Malachi.

The words of Malachi close the Old Testament with a reiteration of the law of tithing, indicating there had been no abrogation of this law which had existed from the beginning. The New Testament dispensation, therefore, commenced under this admonition which continued in effect unless denounced by the Savior. He said in his Sermon on the Mount: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

"For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." (Matt. 5:17-18.)

There are some who make the assertion that Jesus denounced tithing in his last public discourse in the temple court when he struck out against the practices and teachings of the Pharisees. He said:

"Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone." (Ibid., 23:23.)

This is not a denunciation of tithing, but a rebuke of the Pharisees and their legalisms. They were paying a tithing of their herbs and vegetables, while overlooking the great gospel principles of judgment, mercy, and faith.

Not long after the gospel was restored in this dispensation, the Lord gave a revelation to his people through a latterday prophet defining the law and requiring that surplus property be put into the hands of the bishop:

"And after that, those who have thus been tithed shall pay one tenth of all their interest annually; and this shall be a standing law unto them forever, for my holy priesthood, saith the Lord." (D&C 119:4.)

The law is simply stated as "one-tenth of all their interest." Interest means profit, compensation, increase. It is the wage of one employed, the profit from the operation of a business, the increase of one who grows or produces, or the income to a person from any other source. The Lord said it is a standing law "forever" as it has been

in the past.

The tithe is God's law for his children, yet the payment is entirely volumetary. In this respect it does not differ from the law of the Sabbath or from any other of his laws. We may refuse to obey any or all of them. Our obedience is voluntary, but our refusal to pay does not abrogate or repeal the law.

If tithing is a voluntary matter, is it a gift or a payment of an obligation? There is a substantial difference between the two. A gift is a voluntary transfer of money or property without consideration. It is gratuitous. No one owes the obligation to make a gift. If tithing is a gift, we could give whatever we please, when we please our make no gift at all. It would place our

Heavenly Father in the very same category as the street beggar to whom we might toss a coin in passing.

The Lord has established the law of tithing, and because it is his law, it becomes our obligation to observe it if we love him and have a desire to keep his commandments and receive his blessings. In this way it becomes a debt. The man who doesn't pay his tithing because he is in debt should ask himself if he is not also in debt to the Lord. The Master said: "But seek ye first the kingdom of God and his righteousness: and all these things shall be added unto you." (Matt. 6:33.)

We can't walk east and west at the same time. We can't serve both God and mammon. The man who rejects the law of the tithe is the man who has not given it a fair try. Of course it costs something. It takes work and thought and effort to live any of the laws of the gospel or any of its principles.

Are we willing to keep God's commandments even though it costs us something? King David refused the gift of the threshingfloor and the oxen for the burnt offering because it cost him nothing. He wanted to be in the position of having made the gift, the sacrifice, himself. Even tithing is not sufficient if it costs nothing for the

It may be that we make a gift and also pay an obligation with our tithes. The payment of the obligation is to the Lord. The gift is to our fellow men for the upbuilding of God's kingdom. If one thoughtfully observes the proselyting done by the missionaries, the great educational system, and the building program to erect houses of worship, there will come a realization that it is not a burden to pay tithing, but a great privilege. The blessings of the gospel are shared with many through our tithes.

The principle of tithing should be more than a mathematical, mechanical compliance with the law. The Lord condemned the Pharisees for mechanically tithing herbs without coming into the circumference of spirituality. If we pay our tithes because of our love for the Lord, in complete freedom and faith, we narrow our distance from him and our relationship to him becomes intimate. We are released from the bondage of legalism, and we are touched by the spirit and feel a oneness with God.

The payment of tithing strengthens faith, increases spirituality and spiritual capacity, and solidifies testimony. It gives the satisfaction of knowing one is complying with the will of the Lord. It brings the blessings that come from sharing with others through the purposes for which tithing is used. We cannot afford to deny ourselves these blessings. We cannot afford not to pay

our tithing. We have a definite relationship to the future as well as to the present. What we give, and how we give, and the way we meet our obligations to the Lord has eternal significance.

A testimony of the law of tithing comes from living it. Like all other of God's laws, when we live them we receive the blessings. I know God lives, that Jesus is the Christ, and that blessings do come to us by living the law of the tithe. In the name of the Savior. Amen.



"THE HEAVENS ARE NOT STAYED"

Gordon B. Hinckley Of the Council of the Twelve

My beloved associates in the work of the Lord: I seek the inspiration of the Spirit. My heart has been warmed, and my testimony has been strengthened by the things to which we have listened.

I would be remiss in my duty if before I get into my text I do not say a word in behalf of my faithful associates in the distant missions of the Far East. I was delighted with the reports of President Tuttle and of Elder Petersen concerning the work in South America, the Isles of Britain, and the lands of Europe.

I should like to add that a great work is going on among the people of the ancient lands of Asia. I have an appointment in the next few days in Hong Kong, where we shall meet in a conference of the Chinese Saints. There will be approximately a thousand of them gather in that city, and as I look into their faces, there will come into my mind renewed faith and increased testimony in the power of God to touch men's hearts everywhere.

My heart skipped a beat this morning when I looked into this group and saw a man from Korea, one of my beloved brethren. The Lord is pouring out his Spirit upon that part of the world, and I thank him for that manifestation. Now to my text.

I believe all that God has revealed, all that he does now reveal, and I believe that he will yet reveal many great and important things pertaining to the kingdom of God. (See ninth Article of Faith.)

This paraphrase of a statement from the Prophet Joseph Smith is the creed and the guide of my life. It is the foundation of the faith of all members of The Church of Jesus Christ of Latter-day Saints.

God is the one sure source of truth. He is the fount of all inspiration. It is from him that the world must receive direction if peace is to come to the earth and if goodwill is to pre-vail among men. This earth is his creation. We are his children. Out of the love he bears for us, he will guide us if we will seek, listen, and obey. "Surely the Lord God will do nothing, but he revealeth his secrets unto his servants the prophets." (Amos 3:7.)

Our world is changing. We live in an age of great material progress. Can religion remain static when all else is moving forward?

It is true that man's essential nature does not change, and that principles laid down centuries ago by the prophets are as applicable today as they were when they were first enunciated; but the world evidently knows not how to apply them. Today that applica-tion needs the direction of the Almighty as certainly as when Jehovah spoke to Enoch and Moses and Isaiah and Elijah.

"For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." (2 Pet. 1:21.) And prophecy, which is revelation, comes not now, nor will it come in the future, by the will of man, but only as men of God speak as they are moved upon by that same spirit.

How poverty-ridden is our world in the wisdom of living one with another. The stresses, the strains, the tensions in human relationships, the wars and rumors of wars that constantly afflict us all become evidence that "... the wisdom of the wise has failed and the understanding of the prudent is hid." (See Isa. 29:14.) Religion, to be effective, must be a vital and timely force in the lives of men.

The people today need a prophet as surely as Israel needed a prophet when it groaned in the toils of Egypt, and Moses was called to lead it

from bondage.

Israel today has a prophet, and we give our witness to the world that the channel of communication is open between God and his appointed servant.

We would not take from men of goodwill anywhere the standards of truth by which they live. But we say to all, "Come, feast upon that which the Lord has offered in our day. To that which you have and cherish, we invite you to add that which your Father has further offered, for there is a prophet in the land today as cer-tainly as there was in ancient Israel."

There are those who have declared that the canon of scripture is full, that revelation ceased with the ancient Apostles, that the heavens are sealed.

Well might we ask such, "Why, then, do you pray? If God is unwilling to speak, is unwilling to guide, if there can be no revelation, why seek him?" The fallacy of this position is evident; yet the world would deny the possibility of modern revelation.

Three years ago I had the opportunity of participating in the opening of our mission in the Philippines. It was an inspirational experience. We gathered at dawn in the American military cemetery on the outskirts of the city of Manila. There before us stood "row on row" the crosses that mark the graves of more than 17,000 American dead, and inscribed on marble tablets we saw the names of some 36,000 more who died in the battles of the Pacific and whose remains were never founda grim and solemn reminder of man's foolish inhumanity to man.

Among those who spoke on that sacred occasion was a young Filipino. He recounted the story of how, when he was a child, he had found an old magazine in a pile of trash. It contained an article on the history of our people. It spoke of Joseph Smith. It described him as a prophet. That word "prophet" caught in his consciousness. It impressed him. It raised questions in his young mind. "Could there really be a prophet in the earth in this time of the world?" he asked himself.

Years passed. There came to his land the terrible tragedies of Corregidor and Bataan and the death march to Tarlac; the strafing and bombing of Clark Field near his home; the hunger and fear and oppression of the enemy occupation; and then, finally, the liberation of the Philippines and the re-establishment of Clark Field as an American air base. He secured employment there. One day he heard that one of the American officers for whom he worked was a Mormon. There flashed again into his mind the word "prophet." He found courage to ask the man if a prophet really stood at the head of his Church. Without equivocation the officer replied yes, and there followed an explanation, a recounting of the simple and beautiful story of the ap-pearance of God the Eternal Father, and his Son, the Lord Jesus Christ, to a boy who had come in faith and prayer to find wisdom. That testimony touched this young Filipino's heart. His life has been changed by the conviction that revelation from God is available to man in our time. Today he holds the priesthood and walks in the dignity of that priesthood, a leader of the Church in his own land.

Can one doubt the need for revelation in this day of complex human problems? Some weeks ago news was broadcast over the country that at a particular hour on a particular day the surgeon general of the United States would issue a report on the effects of smoking. The release time was carefully planned, presumbly to affect the stock market least seriously. Then, as President McKay indicated this morning, at the appointed hour radio, television, and the news services dramatically announced the finding of causal relationships between the smoking of cigarets and lung cancer. Lengthy tables of statistics, page upon page of data, were enumerated to produce the conclusion that cigaret smoking is harmful to health.

I thumbed through that 387-page report, and then I turned to the revelation of the Lord given through the Prophet Joseph Smith wherein he said simply but unequivocally, "... tobacco. .. is not good for man." (D&C 89:8.)

I am grateful for the work of those scientists who made the report on smoking. I am confident that their discoveries will save untold suffering and add untold years of useful living to those who will heed their counsel. But how much suffering, how many deaths upon which their conclusions were based, might have been avoided had those who became statistics for a government report listened to the word of revelation given by a prophet of God.

As I reflected on that situation-the months of research by able men of science, the vast calculations of electronic computers, the great fanfare of announcements, the background stories, the editorials, the debates, all of this and more, in contrast with the simple, revealed word of the Lord-there came to mind the experience of Elijah on Mt. Horeb, as sung so beautifully by this chorus at the opening of this meeting: ". . . and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake:

"And after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice." (1 Kings 19:11-12.)

Such almost invariably has been the word of God as it has come to us, not with trumpets, not from the council halls of the learned, but in the still small voice of revelation. Listening to those who seek in vain to find wisdom and who declaim loudly their nostrums for the ills of the world, one is prone to reply with the Psalmist, "Be still, and know that I am God: ..." (Ps. 46:10) and with the Savior, "He that hath ears to hear, let him hear." (Matt. 11:15.)

I wish to make it clear that I do not disparage education, research, study, counsel. I believe most strongly in these. But I believe more so that this troubled world would do well to listen to the source of all true wisdom, to accept all that God has revealed, all that he does now reveal, and to believe that

he will yet reveal many great and important things.

Let it be remembered that "the things of God are understood by the Spirit of God," and that revelation is fruitless unless it be listened to and obeyed.

We have a simple and marvelous hymn among us. It came from the pen of an English convert, an orphan boy, a man of Sheffield, a cutler in the steel mills, who more than a century ago wrote out of the testimony of his soul this great song of gratitude, "We thank thee, O God, for a Prophet to guide us in these latter days,"

To the world we give our witness that there is revelation of the word of God as certainly in the atomic age as there was in the age of Jeremiah. It is just that simple and just that true.

Joseph Smith was the anointed of the Lord to this dispensation. Well might we repeat the words of the Lord: "... What power shall stay the heavens? As well might man stretch forth his puny arm to stop the Missouri river in its decreed course, or to turn it up stream, as to hinder the Almighty from pouring down knowledge from heaven upon the heads of the Latterday Saints." (D&C 121:33.) Knowledge has been and is being revealed. Those who accept it and obey it find that peace which passeth understanding and that growth which leads to eternal life.

As surely as Joseph was a Prophet, so also is his successor in office, President David O. McKay, who has stood before us this day. Who, seeing this man of God this morning standing at this pulpit and speaking to the world words that would save them, could doubt that God is manifesting his will

through him?

God help us to be obedient to his

counsel.

Of these truths we testify and invite men of goodwill everywhere to listen and learn and partake of that peace and that growth which our Father would have us enjoy, I humbly pray in the name of Jesus Christ. Amen.

WANING MOON

BY WILLIAM W. HUNTER

A tiny thread of light Crescent shaped Struggling tenaciously against oblivion As the Great Master of illumination

Majestically appears
Beyond the silhouette of stately

mountains, Fades reluctantly from view,

Unnoticed, As the final effort of darkness Surrenders to the all powerful might Of radiant morning. General Priesthood Meeting, April 4, 1964

BUILT-IN STRENGTH

Bishop John H. Vandenberg Presiding Bishop

Two weeks ago I was flying over the Hoover Dam as a passenger in a jet airliner. The person sitting next to me peered out of the window, viewing the vast reaches and expanse of Lake Mead below, and then narrowing his attention to the Hoover Dam, exclaimed, "It seems incredible that such a small dam could control and hold in check such a vast supply of water."

We marvel at the works of man, but sometimes fail to remember the planning, the engineering, and the signing which is necessary to build a structure such as the Hoover Dam. Construction of such a work requires the careful placing of each bar of steel, the perfect mixing of each batch of concrete, the proper control of temperatures, and the exact performance of other manifold and critical details to achieve the necessary built-in strength to insure endurance and permanency to such a gigantic project. Now, just as it is necessary to carefully "build in" the needed strength to protect the safety of a material structure-so it is necessary to build into the souls of men the moral strength that helps mould character that will protect the safety of the individual.

Tonight, we have heard excellent addresses given by two young men holding the Aaronic Priesthood. [Ronald G. Plumb, Douglas Cowie]* They have shown evidence of having built moral strength into their character, as they have touched the hearts of this vast priesthood assemblage. The priesthood which we bear should be an active force to develop a more effective application of moral principles, thereby strengthening our powers to subdue the adversary.

The great Archimedes of Syracuse exclaimed to his king, "Give me a lever and a place on which to rest it, and I will move the world." (100 Great Lives, p. 526.)

It is the Holy Priesthood, likened unto

*The talks by these young men will appear in the Conference Report.

a lever, placed upon and entrusted to worthy men, that is bringing forth the

mighty work of God.

"Upon you my fellow servants, in the name of Messiah I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; ..." (D&C 13.) Thus spoke John the Baptist as he conferred the Lesser Priesthood upon Joseph Smith and Oliver Cowdery.

This was the beginning—as the Lord has said, "To prepare the weak for those things which are coming on earth, and for the Lord's errand in the day when the weak shall confound the wise, and the little one become a strong nation, and two shall put their tens of thousands to flight.

"And by the weak things of the earth the Lord shall thrash the nations by the power of his Spirit." (*Ibid.*, 133:58-59.)

The Aaronic Priesthood, with its various offices of deacon, teacher, and priest, is conferred upon worthy men and boys in the Church over twelve years of age. It is expected that everyone thus ordained will officiate in his respective office and calling with dignity and devotion. The office of bishop is conferred by ordination to those especially called to administer all of the affairs of the Aaronic Priesthood in the ward.

The office of a bishop is one of the great offices in the priesthood. It is highly important that every bishop in the Church recognize as a prime re-sponsibility his calling and ordination in the Lesser Priesthood. The bishop is familiar with God's purposes, for God has said: ". . . this is my work and my glory—to bring to pass the immortality and eternal life of man" (Moses 1:39), and the true bishop will resolve, "this is my work and my glory to bring to pass the immortality and eternal life of each boy and girl entrusted to my care." To do this requires not only dedication and singleness of purpose but also the necessity of being an example in his own personal conduct. Paul counseled Titus, ". . . a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy

"But a lover of hospitality, a lover of good men, sober, just, holy, temperate; "Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and convince the gainsayers." (Titus 1:7-9.)

The attitude of a bishop with respect

The attitude of a bishop with respect to his calling may bring about the rise or fall of Aaronic Priesthood bearers in his ward. Advancement in this priesthood should warrant greater moral responsibility. Advancement to the office of a bishop means the greatest of

moral responsibility not only to his own life but to the life of each boy and

girl in his ward.

I believe every boy looks forward to being ordained to the office of a deacon. He has prepared himself to the best of his youthful ability to receive the Aaronic Priesthood. From this point forward, if he fails to carry out the responsibilities involved, it is usually due to his own father's or to his bishop's neglect. This poses an awesome thought, but remember the boys must not stand alone, they ". . . need to have firm limits set for them as they grow," counseled Graham B. Blaine, Jr., "for only in this way can they learn to impose discipline upon themselves; without such limits they grow into irresponsible, selfish, and conscienceless adults." (Journal of National Association of Women's Deans and Counselors, Nov. 1, 1963, Blaine, Graham B. Jr., "Stress and Distress and Identity Formation in College and High School.")

I believe every boy should feel as Elder James E. Talmage did when he was ordained a deacon. He said: "I was called and ordained one Sunday morning, without any previous notice; and that afternoon was placed as a sentinel at the door of the house in which the Saints had met for worship. As soon as I had been ordained, a feeling came to me such as I have never been able to fully describe. It seemed scarcely possible, that I, a little boy, could be so honored of God as to be called to the priesthood. I had read of the sons of Aaron and of Levi who were chosen for the sacred labors of the Lesser Priesthood, but that I should be called to do part of the service that had been required of them was more than my little mind could grasp. I was both frightened and happy. Then, when I was placed on duty at the door, I forgot that I was but an eleven-year-old lad; I felt strong in the thought that I belonged to the Lord, and that he would assist me in whatever was required of me. I could not resist the conviction that other sentinels, stronger by far than I, stood by me though invisible to human eyes.

"The effect of my ordination to the deaconship entered into all the affairs of my bovish life. I am afraid that sometimes I forgot what I was, but I have ever been thankful that ofttimes I did remember, and the recollection always served to make me better. When at play on the school grounds, and perhaps tempted to take unfair advantage in the game, when in the midst of a dispute with a playmate, I would remember, and the thought would be as effective as though spoken aloud-'I am a deacon; and it is not right that a deacon should act in this way.' On examination days, when it seemed easy for me to copy some other boy's work or to

'crib' from the book, I would remember again, 'I am a deacon, and must be honest and true.' When I saw other boys cheating in play or in school, I would say in my mind, 'It would be more wicked for me to do that than it is for them, because I am a deacon,'

"Nothing that was required of me in the duties of my office was irksome; the sense of the great honor of my ordination made all service welcome. I was the only deacon in the branch, and had abundant opportunity to work.

"The impression made upon my mind when I was made a deacon has never faded. The feeling that I was called to the special service of the Lord, as a bearer of the priesthood, has been a source of strength to me through all the years. When later I was ordained to higher offices in the Church, the same assurance has come to me, on every such occasion,-that I -was in truth endowed with power from heaven, and that the Lord demanded of me that I honor his authority. I have been ordained in turn a teacher, an elder, a high priest, and lastly an apostle of the Lord Jesus Christ, and with every ordination there has come to me a new and soul-thrilling feeling which first I knew when I was called to be a deacon in the service of the Lord." (Course of Study for the Quorums of the Priesthood: Deacons 1914, pp. 135-136.)

I am sure this testimony of Elder Talmage will make us appreciate more fully the great privilege it is to hold

the priesthood.

There is much evidence to indicate that young people want to learn and to be strong. A recent report in The British Journal of Educational Psychology said: "School children may be more eager to learn than teachers are to teach them. More than 800 British primary and secondary school children were given a list of qualities of good teachers that had been compiled from student essays. They were asked to grade these qualities in order of importance. The children rated the teacher's ability to teach above all other qualities and also put disciplinary skills above such personal skills as friendliness, patience, kindness, and good humor."

Basically, the right and responsibility of teaching a boy or girl the sacredness of their bodies is an obligation of parents. Fathers should be so close to their sons that many discussions can be held on the subject. It is unfortunate when a boy holding the priesthood of God does not feel free to initiate such a discussion with his father and must satisfy his curiosity by listening to others.

Bishops should encourage parents to learn the moral standards that have been established by God and urge them to teach such to their children when the children's comprehension level is

such that it does not become suggestive. We have recommended to the bishops, for a number of years, that they meet with the parents of every boy who is approaching twelve years of age to explain the programs, opportunities, and moral obligations of priesthood service.

This conference with parents is necessary to bring about greater parental encouragement to the boys. It would seem that a wise bishop might profitably explain to the parents at such a time the Lord's fiats on chastity and urge them to explain these things to their sons whenever their maturity level

would justify.

In the book of Samuel there is an interesting account of the high priest Eli. Eli was a judge, a devoted servant of the Lord in ancient Israel. He was a descendant of Aaron through his younger son. Most often we think of Eli through his connection with the child Samuel in the temple. But the sons of Eli were evil and did not keep the commandments of the Lord. They, therefore, knew not the God of Israel but worshiped wickedness. The ac-count reads: "Now Eli was very old, and heard all that his sons did unto all Israel; . . ." (1 Sam. 2:22.)

As a result of their evil acts, they

were not privileged to administer the ordinances of the Lesser Priesthood. It would have been their right to continue in offering the outward ordinances of the Lesser Priesthood after their father's death. Instead, they lost not only the privileges of priesthood service but also

eternal life.

The Lord condemned Eli, and he was no longer among the chosen because as a father he did not discipline and control his sons. ". . I will judge his house for ever for the iniquity which he knoweth;" said the Lord, "because his sons made themselves vile, and he restrained them not." (*Ibid.*, 3:13.)

Someone has said: "There is no need

of searching out your genealogy if you did not know where your children were last night." There is no calling in this Church that supersedes that of being a father. No assignment in the Church should ever be considered as an excuse to neglect the home. The home is the basic unit of the Church. Teach your sons by example to be loyal and faithful to the law, to the officers, to the priesthood, and to the authority of God. Your family needs your allegiance and fidelity to the Church which includes the home. Refrain from evil speech; your language should at all times be clean and elevating.

The late Elder Albert E. Bowen said: "... one of the marvelous things about the gospel is that when a command has been given, or otherwise to state it, a principle of progress is revealed, there is always incorporated a means for effecting its purpose." (The Welfare Plan, p. 142.)

Now to you boys, we want the Aaronic Priesthood to be an effective principle of progress in your lives to prepare you for leadership in the Church. This year we included some additional goals for you to achieve in the priesthood program. One of these is the memorization of specific scrip-tures. We chose them because we believe they will be helpful for you better to understand some basic tenets of the gospel. There is no doubt that you can learn them if you will just apply yourselves to the task.

The other evening, Sister Vandenberg and I were walking down Main Street. We were about fifteen feet behind two young men in their early teens. The smaller of the two was reciting with vigor part of Anthony's "oration over Caesar's body." I could not help but overhear—he did it so well. As I listened I thought how wonderful is the exuberance of youth with its ability to learn and absorb— I also thought of the goals we had set for the Aaronic Priesthood and felt good in the thought that if this youngster could recite literature on the street, certainly there would be no difficulty for the boys who bear the priesthood of God to memorize and recite the scriptures as assigned.

As I close, let us ponder the promise of the Lord: "Thou shalt take the things which thou hast received, which have been given unto thee in my scriptures for a law, to be my law to govern

my church;
"And he that doeth according to these things shall be saved, and he that doeth them not shall be damned if he

so continue.

"If thou shalt ask, thou shalt receive revelation upon revelation, knowledge upon knowledge, that thou mayest know the mysteries and peaceable thingsthat which bringeth joy, that which bringeth life eternal." (D&C 42:59-61.)

Let me assure you young men that God loves you. You are a thousand-fold more valuable than the works of men over which we frequently marvel. God, therefore, expects you to discipline yourselves and to build into your character virtues that will endure forever.

May God bless the Aaronic Priesthood of this Church is my humble prayer which I ask in the name of Jesus Christ. Amen.

RAINDROPS BY THELMA IRELAND

Raindrops come. They dance and play, And rinse the winter Snows awau.

"... SEEK YE FIRST THE KINGDOM OF GOD ..."

President Nathan Eldon Tanner Of the First Presidency

My brethren: To me it is a great privi-lege and blessing to be able to meet with the priesthood, and as President McKay said this evening, the largest body of priesthood that has ever met in

the history of this Church.

What an inspiration it is to hear these young men bear their testimonies as to what the priesthood means to them and how they are determined to strive to live worthy of the priesthood which they bear. It makes me believe that they sincerely mean and understand that if they seek first the kingdom of God and his righteousness, all these things which will be for their good will be added unto them. (See Matt. 6:33.)

As I look back over my life, I should like this evening to pay tribute to and thank my father and my bishop, who is the same man, for the direction and help and guidance and example he gave me all the time I was going through the Aaronic Priesthood quorums. He taught me all the time, ". . . seek ye first the kingdom of God and his righteousness: and all these things, my boy, will be

added unto you."

I remember when I was a deacon, we had no cars, no trucks. We had wagons and buggies-we usually had a democrat. When we went to priesthood meeting, we had to travel about eight miles, and we never missed the general stake priesthood meeting which was held once a month. My father used to try to make those meetings pay both ways; for instance, he would have a team and wagon full of wheat, and I would have a team and wagon full of wheat following him for about eight miles, which would take us just a little better than two hours to get to our priesthood meeting. And we would go early enough so that we could pick up a load of coal to bring back after priesthood meeting. But we never missed priesthood meeting.

As I think back over that experience

I had with that wonderful man, I can't help giving him practically all the credit for directing me and teaching me to believe that if I would seek first the kingdom of God and his righteousness, all these things would be added unto me. That was a great lesson for me

to learn.

I remember another thing he taught me which was very important. As a bishop he was not able to spend the time at home that some men can who are not bishops. He left us one afternoon while he was going out to look after his flock in the ward, and my brother and I were assigned to do certain things. He came back a little sooner than he had intended, or than we had expected him to come back anyway, and we hadn't accomplished what he had asked us to do. We had some calves in the corral we thought needed riding, and so we went about to accommodate those calves.

I will never forget the whipping my father gave me when he came in and found we had not done the work which we had been assigned. He called me over to him and he said, "My boy, I thought I could depend upon you."

That is all he said.

I made up my mind at that moment that father could never say that to me again as long as I lived and as long as he lived. And I was happy that he gave me that experience. A trouncing wouldn't have done the good that "My boy, I thought I could depend upon you" did. I made up my mind then that no one would ever be able to say, "I thought I could depend upon you."

I thought as these young men were talking here tonight, they should make it a matter in their lives that no one could ever say, "I thought I could depend on you," but could always say, "There is a boy that I can depend on." And we brethren who hold the priesthood should be the kind of men on whom the Lord knows he can depend.

It is an interesting thing that neighbors expect one another to keep their covenants and to keep their agreements, and if a neighbor makes an agreement with another neighbor and he doesn't live up to that agreement, his neighbor immediately rates him way down. But this same neighbor might be and very possibly is not keeping his covenants with his Heavenly Father. And I wonder if his Heavenly Father is saying to him, "Son, I thought I could depend on you.'

Again I wish to say, if you seek first the kingdom of God and his righteousness, all these things will be added

unto you.

I was pleased with this young man when he was telling what his goals are. Now he has set those goals with a certain class of persons with whom he wishes to associate. There will be some young people who will listen to that who will sneer. But I want to tell those young people that only as they live the way they should will they enjoy life. Never has any person at any time found joy in sin or doing that which is wrong.

I have a little story that I have told

all over the Church; probably most of you have heard it. My daughter and her girl friend were at our house, and they were going to a party; then two young men came and called for them. I sat and talked to them. I love young people. As I was talking to them, talking about different things, I enjoyed my visit with them, and just before they were ready to go, I said, "Now, have a good time, kids." But just as they were going out of the door, I stepped over to my daughter and said, "Now, be-have yourself."

And she said, "Well, Dad, make up your mind."

And I said to those young people so they could all hear me, "Have a good time, kids, the best time you will ever have in your lives, really have a good time tonight, but have the kind of time, such a good time, that tomorrow, next week, a month from now or a year from now, ten years from now, you can look back on tonight and say, 'I had a good time,' and have nothing to regret or be sorry about.'

And I think they went and had a

good time.

And that was my slogan for our missionaries in the West European Mission—to have a good time. One young man, after I had been talking to a group of missionaries over in Germany, came up to me and said, "President Tanner, I don't think it's right for you to tell these missionaries to have a good time because the only way they can do it is to do their work."

I said, "Go, and have a good time." He was right.

The story is told of another missionary over there who was discussing the gospel with one of the reverends, and the reverend wasn't making the progress that he thought he should, and finally he turned to the missionary and said, "Well, at least you will agree that we are both trying to serve the Lord." The missionary looked at him for a moment and said, "Yes, I think I would—you in your way, and I in his." Now, brethren, that might sound impudent, and maybe it was, if the story is true. But right there is a real lesson to me.

If I can serve the Lord in his way, and I am saying this to all the boys who can hear me wherever they may be tonight, then I am going along the path where I will have the greatest success and the greatest joy, if I can

serve him in his way.

Too many of us, probably some sitting here tonight, would like to change the rules, and would like to serve him in our way, not his way. Some of us wonder why we have to go to church and keep the Sabbath day holy. Some of us wonder about paying a full tithing. Some of us wonder about the Word of Wisdom. Some of us wonder about other things-moral living. In fact a

young woman came to me the other day and said, "President Tanner, I have tried to live the gospel just as nearly as I could possibly live it, as I understand it. I am a little older now. I am a teacher. I am still single. But I think you should know that too many of our young men today are saying, 'Oh what's the difference? What does it matter? That is a lot of nonsense.' And I know young men who are returned missionaries, I know young men who come from some of the best families who are saying the same thing."

I would like to say to you young people tonight that such an attitude is just as far from right as it can possibly be. You cannot do those things and enjoy the Spirit of the Lord and make progress and be the kind of person who will have joy in your future life, and the Spirit of the Lord cannot be with you, as it is if you are clean-living

young people.

Let us never be ashamed of the gospel of Jesus Christ, for it is the power of God unto salvation (see Romans 1:16), and let us never hesitate to call upon the Lord as these young men told us tonight that we should do. Stay close to the Lord, show your appreciation of the priesthood that you hold. Honor that priesthood and thank God that you have the priesthood. Imagine the priesthood being taken away from you tonight, any young man or any older man, because you are not prepared to live in the Lord's way, because you won't honor and respect and magnify your priesthood.

Brethren, it is a great privilege to magnify the priesthood, and to do the things that the Lord has asked us to do, and as you do them, you will find joy as you live here, and you will be working out your salvation and eter-

nal life.

As I think of that young boy, fourteen years of age, I would like you to imagine yourself being that young boy, when he went into the grove and prayed to his Heavenly Father, and imagine how he felt when God the Father and his Son Jesus Christ appeared to him and God said, "Joseph, this is my beloved Son, hear him." (See Joseph Smith 2:17.) Now that young man after he left that grove was left alone for three years. He had no bishop, and he had no teacher. He had no Sunday School; he had no one except his family, who believed in him, to help him live according to the knowledge that he had. He remained true to the faith, he tried to serve God, and because he did, he proved true and worthy to accept the other blessings that the Lord had in store for him.

This young man referred tonight to John the Baptist appearing, and I wonder how those two young men, Joseph Smith and Oliver Cowdery, felt then, as he who baptized the Savior came and placed his hands upon their heads and gave them the priesthood; and then as Peter, James, and John, Christ's senior Apostles, came to them. Brethren, it was because they lived close to the Lord. They asked the Lord for guidance and sought first the kingdom of God and determined to keep his commandments.

Then, as I see that same young man standing up there, twenty-four years of age, saying to those who were associated with him, his friends and neighbors, "The Lord has chosen me and ordained me an apostle, a prophet, a seer, a revelator, and president of His Church here upon the earth." (DHC 1:75-79.)

Brethren, he could not have said that if the Lord had not chosen him. To that point he had received the priesthood, the Aaronic and the Melchizedek; he had been visited by the Angel Moroni; he had had the privilege of translating the Book of Mormon under direct revelation, and he gave us the priesthood that the Lord gave to him; and he, as you read in the twentieth and twenty-first sections of the Doctrine and Covenants, told the people what the responsibilities of the different quorums of the priesthood were, how transgression should be dealt with, how to administer the Sacrament, how to baptize, and he gave the prayers.

Brethren, he was inspired of the Lord. There is no question about it. And when we think of his receiving the revelation regarding the Word of Wisdom, and how many young people have ridiculed that Word of Wisdom and said, "You are old-fashioned; every-body is using tobacco." And now one hundred years later, scientists have proved beyond any doubt that tobacco is not good for man. It is harmful and is taking the lives of thousands of

people.

Brethren, let us be obedient to the Lord; let us be obedient to the priesthood. Let us magnify our calling so that it can magnify us. Let us not cheat as we go along and try to do it halfway, serve in our way; but let us

serve in his.

As I think of the young men and the older men who do this part way, I think they are cheating. And I won-der "how can we think to earn a great reward if we now shun the fight?" How many of you would like to have a doctor diagnose your case, if it were a serious case, and then operate on you, if he were one who cheated his way through school? How many of you would like to have a pilot who got his flying license by cheating take you in one of these big jets today? How many of you would like to have a pharmacist who cheated prepare your prescription, given by a doctor, when your life depended on it?

How many of us can feel that we are safe if we now shun the fight and fail to honor our priesthood and magnify the calling that is given to us?

Brethren, we have to live with ourselves. I have a little poem that I would like to read to you. Keep this in mind:

"I have to live with myself, and so I want to be fit for myself to know, want to be able, as days go by, Always to look myself straight in the

I don't want to stand, with the setting

sun, And hate myself for the things I've done.

I don't want to keep on a closet shelf, A lot of secrets about myself, And fool myself, as I come and go, Into thinking that nobody else will know

The kind of man that I really am: I don't want to dress up myself in

"I want to go out with my head erect, I want to deserve all men's respect; But here in the struggle for fame and pelf,

I want to be able to like myself. I don't want to look at myself and know That I'm bluster and bluff and empty show.

"I never can hide myself from me; I see what others can never see; know what others may never know; I never can fool myself, and so, Whatever happens, I want to be Self-respecting and conscience free."
"Myself"—Edgar A. Guest

(From Collected Verse by Edgar A. Guest, Copyright Reilly & Lee.)

Brethren, it is a great privilege to hold the priesthood of God. You are the only people in all the world who are given the privilege to speak in the name of the Lord, who have been given that authority. I plead with you young men to live so that you can enjoy your own self-respect, the respect of others, and so that the Lord will be able to say, "There is a young man that I can depend on. He is a man who can hold any office in the Church and be a leader."

Let us go forward this night and always, seeking first the kingdom of God and his righteousness, knowing that it will bring joy, success, and all things for our good. This is my prayer for you, as I bear my testimony to you that this is the Church of Jesus Christ, that the priesthood has been restored, and we are privileged to hold it, which is the power of God delegated to man to act in his stead. May we all be worthy of it and magnify our calling that it may magnify us, I ask in the name of Jesus Christ. Amen.

SACRED RULES OF CONDUCT

President Hugh B. Brown Of the First Presidency

Brethren, I feel as weak and humble as did Brother Plumb when he looked out at this vast congregation and imagined all of you out there who are listening in. I would like to say to these young men by way of encouragement that if they will continue, as they have started, to respond to every call made of them to stand before congregations for the next sixty years, as I have been doing, at the end of that time they will still be scared to death.

These young men have instructed young men of their age in certain activities and held up to them certain ideals, but they have in fact been talking to all of us. Whatever our age, whatever priesthood we hold, whatever position in the Church we may occupy, these simple rules of conduct apply

Did you ever wonder what men think when they think of you. Of what do you think when I say the words, "George Washington"? You think of leadership and honesty and honor. Of what do you think when I say, "Abraham Lincoln"? You think of courage, of humility, of leadership. Of what do you think when I say, "Winston Churchill"? You think of one gifted with oratory which enables him to weld a nation into a fighting machine. You think of one with an underslung jaw and a big cigar, but you get an idea, and you think of something when these men's

names are mentioned.

I ask you tonight, "What do your friends think when they think of you?" If they do not think accurately, if they know something that would cause them to be ashamed of your acquaintance-ship, you can change it. Whatever a man is at any time in his life is a result of all the past thoughts and words and deeds that have come into his life. I am thinking tonight in terms of one of the problems which confronts all of us, deacon, teacher, priest, elder, seventy, high priest. I am thinking of one of the problems that confronts the world and is being introduced among us at an alarming rate. I am thinking of a certain course of conduct which is malignant, dangerous, death-dealing, and contrary to the law of God. I am think-

ing of chastity, or its opposite.

Let us get a vision of consecrated manliness and then conform our lives to that manliness in such a way that we will never yield to the temptations that would lead us away from virtue and honor and honesty and manliness. "He who profanes the source of life," someone has said, "sins against that which is indispensable to the very existence of life." Let us then never forget the sanctity of life. With every gift of power that comes to us, there comes a temptation to dishonor it, abuse it. You remember when Christ was on the earth the adversary tempted him, tried to get him to yield to the temptation to use his power to get bread when he had been fasting for such a long time, and the Savior reminded him that man does not live by bread alone. Satan took Christ then to a height on the pinnacle of the temple and tempted him to show his power and authority by casting himself down and said the angels would hold him up. Jesus resisted that temptation to abuse his power. Then Satan took him onto a high mountain and showed him all the wealth of the world and said, "All this I will give to thee if you will fall down and worship me," and Christ said, "Get thee behind me, Satan." (See Matt. 4:9-10 and Luke 4:8.)

I repeat, with every gift of power comes the temptation to abuse it. Each man has within himself the power that can destroy him, and that is a fact that each man under the sound of my voice tonight should keep in mind. Each man or boy, whatever his age or his station in life, is subject to the temptation to destroy himself by reason of a God-given power which all of us have. All of us who know good sometimes feel within ourselves the possibility of evil, and while we may condemn sin-cerely and without any hypocrisy the evil in us, we are conscious that at times we ourselves are tempted to do the very thing we hate, and in doing it we hate ourselves as well as the thing we do. I think this caused Paul to admit, ". . . the good that I would I do not: but the evil which I would not, that I do." (Rom. 7:19.)

Real character is formed in the midst of the battles for the soul. Christ offered peace, not in the sense of freedom from disturbance, but in the midst of disturbance. What we need is to develop within ourselves the kind of selfcontrol that will enable us, in the midst of disturbance, to find the peace that comes into the soul of a man who is

living as he knows he ought to live. Charles Wagner said, "Why shrink

from responsibility? Can we buy this great honour at too dear a price . . . ? Do you know what degradation means to a soldier? It is to see his rank, his decorations, his epaulets, torn from him; to see these signs of his former value thrown at his feet! What is death in comparison with this dishonour? It is true that in the future this unfortunate soldier can sleep; he will never again mount guard; he will no longer cry, 'to arms; here is the enemy!' he will never again make an assault nor hear the bullets whistling round him. . . . Very well; to declare that a man is irresponsible is to degrade him! Death were better." (Wagner, Charles, Courage, Dodd, Mead, and Co. New York, 1904, pp. 73-74.)

And so I repeat, my plea to the men of the priesthood of the Church is to keep yourselves clean. Older men are vielding to temptation, to sin. Younger men are struggling with themselves. It is difficult sometimes for them to understand themselves because this Godgiven power of procreation carries with it a power of destruction. But it has, because of its life-giving nature, the possibilities of the greatest glory and joy that can come to a living soul. I believe that every man who is tempted to sin, to commit adultery, to become unclean in his habits, should examine himself and see whether he is harboring things that will destroy him.

I would like to leave with you tonight an appeal-especially to you stake presidents, high councilmen, bishops and counselors, heads of quorums, all in presiding positions-I would like to leave a plea that you get closer to your young people—and older people—under your jurisdiction and teach them the beauty of purity and let them know that purity is power. Sometimes some of us get the idea that certain people are not worth our attention. They have gone beneath and beyond what we thought to be worth saving. I would like to give you one little story to illustrate how sometimes we misjudge one another, and sometimes we are guilty of assuming that the one we are thinking of is not

as good as we.

It was during World War I. We had a man in our regiment who was as tough as any man in the regiment; he was known as the unsentimental cuss; he was the kind of man that nobody liked. We thought he had no sense of emotion or of sympathy or of under-standing. He could see his comrades shot down by his side and never bat an eye, and we didn't think he had in him anything that would indicate that he had any sentiment at all. I was guilty of saying in my heart, though I think I didn't speak it out loud, "I thank thee, God, that I am not like that man." (See Luke 18:11.) There was another Pharisee once who said that,

and this time I was the Pharisee.

We were in France. This man was called on duty to examine the mail, incoming and outgoing mail. (That is quite an interesting job; you read some very interesting letters. For instance, I remember reading a letter from a young fellow to his girl, it was undoubtedly very sincere, in which he told her of the good time he was having and how he missed her and how he loved her. Then, undoubtedly, he was called suddenly to duty, because he said, "I am feeling fine, but I am as lousy as a pet coon," and then underneath he scribbled, "Hoping this finds you the same."

Well this unsentimental cuss was on duty reading mail, and he read a certain letter, a letter from a Mrs. Jock Anderson out in London, Ontario, Canada. She was writing to her beloved Jock, and she said to him, "We are getting on all right, my dear. The ten little bairns are coming along. I have had to wean the baby because I have to work to support the others, but we are mighty proud of you and proud of where you are. But, Jock, dear, our neighbor three months ago received word that her husband was missing. She said she had rather heard he was dead—she said she could hardly stand the uncertainty of it." And then she added, "Jock, my dear, join with me and pray God that I may never get word that you are missing.

This unsentimental officer read that letter but said nothing about it. That night there was paraded before him a sergeant and six men who were going out into no-man's land. They called the roll; the officer heard the name of Jock Anderson among those who were going out. They went out, and in the morning the sergeant and three men came back. Again they called the roll, and Jock Anderson did not answer. The officer said to the sergeant, "Do you know where Jock Anderson fell?" The sergeant replied, "Yes, sir, he

fell on an elevation on which is trained

the enemy's machine gun."

The officer asked, "Do you think a man could go out to that body and get the identification disc off his neck?"

To which the sergeant answered, "Sir, it would be absolute suicide, but if you say so I will try."

Then the officer said, "I didn't mean that. I just wanted to know."

You know in World War I you could not declare a man dead unless you could produce his body or his identification disc. That night that unsentimental officer was missing, and the next morning there came up to the front lines a large regimental envelope. When it was opened, there fell out an identification disc with the name of Jock Anderson on it and a short note said, "Dear Major: I am enclosing the identification disc of Jock Anderson. Please write to Mrs. Anderson in London, Ontario, Canada, and tell her God heard her prayer—her husband is not missing."

That was the man of whom I had said, "I thank thee, God, that I am not like him." He had the courage which I never had to crawl out on his stomach in the face of almost certain death in order to bring to a woman he had never seen, 3000 miles away, the poor comfort that her husband was not missing.

And on the bottom of his letter he wrote, as though it didn't amount to much, "As for me, I am off for blighty in the morning. The doctor says it is an amputation case and may prove

fatal. Cheerio.'

Since that experience I have tried to believe that every man has something in him worth saving. Let us go out and help the boys and the men who are not active. Let us find the good in them and bring them into activity, and in the course of all that we do, let us keep ourselves pure and unspotted from the sins of the world. I leave you my testimony and my blessing and ask God to be with all who are in this building and you other thousands out there tonight. Make a resolution as these young men have pleaded for us to do, "... as for me and my house, we will serve the Lord." (Josh. 24:15.) God bless you, in the name of Jesus Christ. Amen.



CLEANLINESS AND MORALITY

President David O. McKay

We have the following telegram from Eugene K. Mangum, first counselor in the Phoenix West Stake: "At Phoenix, Arizona, 590 priesthood holders thrilled at messages over direct wire." Thou-

sands can say the same.

I had in mind saying a word suggested by a visit to two fathers in this room—the two fathers of these two boys who have done so well tonight, and the pride in their sons which they had, the pride which every father has in his sons. My object in doing this was to make boys feel the responsibility of sonship.

Instead of referring to that, however, I am going to follow the thought mentioned by Brother Brown of keeping your manhood clean and unsullied. I do not know whether I can remember the lines or not, but I shall just refer to them and leave the reason of it to each of you.

By the sins of their father scarred.

("The Price He Paid" by Ella
Wheeler Wilcox.—Courtesy Rand McNally & Company.)

From heavenly joys debarred— But not enough of the babes unborn,

Men and boys of the priesthood, every member, the admonition of the Lord is "... be ye clean, that bear the vessels of the Lord." (Isa. 52:11.)

I said I would have my fling, And do what a young man may: And I didn't believe a thing That the parsons had to say.

I didn't believe in a God
That gives us blood like fire,
Then flings us into hell because
We answer the call of desire.

And I said "religion is rot,"

And the laws of the world are nil;

For the bad man is he who is caught

And cannot foot his bill.

And there is no place called hell:
And heaven is only a truth,
When a man has his way with a maid,
In the fresh keen hour of youth.

And the money can buy us grace,
If it rings on the plate of the church;
And money can neatly erase,
Each sign of a sinful smirch.

For I saw men everywhere, Hot-footing the road of vice! And women and preachers smiled on them

As long as they paid the price.

So I had my joy of life:

I went the pace of the town:
And then I took me a wife,
And started to settle down.
I had gold enough and to spare
For all of the simple joys
That belong with a house and a home

And a brood of girls and boys.

I married a girl with health
And virtue and spotless fame
I gave in exchange my wealth
And a proud old family name.
And I gave her the love of a heart
Grown sated and sick of sin.
My deal with the devil was all cleaned

And the last bill handed in.

I said I must have my fling,

But no one told me a thing Of what I needed to know.

Folks talk too much of a soul

She was going to bring me a child, And when in anguish she cried, With love and fear I was wild— But now I wish she had died. For the son she bore me was blind And crippled and weak and sore! And mother was left a wreck. It was so she had settled my score.

And they knew the path I would go;

Sunday Morning Session, April 5, 1964

GIVING ONE'S ALL

Franklin D. Richards
Assistant to the Council of the Twelve

My dear brothers and sisters, I am happy to be with you this Sabbath morning in this great conference, and I pray that I may be guided by the Spirit of the Lord in speaking to you.

I have been greatly inspired by the presence and words of our beloved prophet David O. McKay and of President N. Eldon Tanner. I bring you the love and greetings of the missionaries and of the Saints of the nine eastern American missions, and I am pleased to report to you that there is great growth and development in the kingdom in that part of our Lord's vineyard.

In The Church of Jesus Christ of Latter-day Saints we call one another Brother and Sister because we recognize that all mankind are sons and daughters of our Father in heaven, therefore, we are all brothers and sisters.

This spirit of brotherhood is greatly needed in the world today. We are living in a period when one crisis follows another. Faith in mankind is being disturbed and destroyed, and men's hearts are troubled and seem to be failing them. Yet there is a disposition even in Christian countries to rule out of life the mission of Jesus Christ.

The first statement in the declaration of belief of The Church of Jesus Christ of Latter-day Saints is: "We believe in God, the Eternal Father and in His son Jesus Christ and in the Holy Ghost." This belief in God is the life-giving element of the Church. Our conception of God is personal. God in this dispensation has revealed himself to mankind as he has in former dispensations. Through faith and prayer Joseph Smith as a young man gained the great blessing of beholding God the Father and his Son Jesus Christ.

In his own words, Joseph Smith said,
"... I saw two Personages, whose
brightness and glory defy all description, standing above me in the air.
One of them spake unto me, calling
me by name and said, pointing to the
other—This is My Beloved Son. Hear
Him!" (Joseph Smith 2:17.)

I bear witness that God lives, that Jesus is the Christ, the Only Begotten of the Father in the flesh, our Savior and Redeemer. Also that Joseph Smith, in fulfilment of prophecy, was a great prophet of God, an instrument in his hands to restore the gospel of Jesus

Christ in its fulness as well as the true knowledge of God and to restore the Church of Jesus Christ in these latter days. The Church has been restored here on the earth with the power to act in the name of God and has been led by prophets since its restoration. A great prophet, David O. McKay, now leads and directs through revelation from God.

Through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the gospel. The Savior said, "Let not your heart be troubled: ye believe in God, believe

also in me.

"I am the way, the truth, and the life: no man cometh unto the Father, but by me." (John 14:1, 6.) Jesus taught that all the law and the prophets rested upon the principle of loving God with all of our heart, might, mind, and strength and our neighbors as ourselves.

The gospel of Jesus Christ is the plan of life that will restore peace to the world-remove inner tensions and troubles and bring happiness and contentment—the greatest philosophy of life ever given to man. It is founded upon the basic principles of love of God and man and showing this love in service to our fellow men. All mankind must shape their lives upon the simple principles he taught and lived to comprehend him in his power and majesty.

King Benjamin, a great prophet, stated: "And behold, I tell you these things that ye may learn wisdom; that ye may learn that when ye are in the service of your fellow beings ye are only in the service of your God."

(Mosiah 2:17.)
Jesus said, "... seek ye first the kingdom of God, and his righteousness;

' (Matt. 6:33.)

". . . the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

". . . the kingdom of heaven is like unto a merchant man, seeking goodly

"Who, when he had found one pearl of great price, went and sold all that he had, and bought it." (Ibid., 13:44-46.)

President Lorenzo Snow, one of the prophets of this dispensation, in speaking to the Saints in 1898 had this to say: "We have found the treasure in the field, we have found the Pearl of Great Price-and now we have got to give all that we have for it-at one time or another. The Lord has said that he will prove us even unto death to see whether we will stand by the covenant we have made with him.

A distinguishing feature of The Church of Jesus Christ of Latter-day Saints is the opportunity for every member to serve in some capacity. Recently while traveling on a plane in the East I asked the man sitting next to me what he knew about the Church. He replied that he had lived in Salt Lake City for a few months some years ago, and be-came acquainted with several members of the Church. The thing that impressed him most was that every member was given a chance to serve by working in the Church. We are told plainly and unequivocally that our greatest opportunity and responsibility here is building the kingdom of God, Christ's Church on earth. I know this

In 1894 Elder Francis M. Lyman, one of the leaders of the Church, gave this counsel: "It will be profitable to all Lätter-day Saints to make this Church first in their hearts and affections. Why? Because the Lord has told us to seek first the kingdom of God. We have sought the kingdom and have found it -and now that should have our attention before farming, before merchandising, and before literary pursuits and

the like.

"The welfare of the Church of Christ in the earth and the spreading abroad of the gospel should be our primary object.

"But is this the case with us? If it is not, then we have need of reformation. If the Church of Christ and the principles of righteousness are not foremost in our hearts, then I say all Israel so far as they lack, have need

of reformation.

"If we have set our hearts upon property, whether it be little or much (for I presume a man could worship a little property as well as a great deal), then we are idolators, and God has forbidden us to be idolators. He has commanded us not to bow down to worship anything on earth." This counsel is as important and applicable today as it was when it was given seventy years ago, perhaps more so.

The Savior said, "... unto whomso-

ever much is given, of him shall be much required: . . . (Luke 12:48.)
As I travel throughout the Church I

am told by the leaders that the most pressing need today is "Greater dedication on the part of everyone in building the kingdom." In the parables referred to, the price of possession of the hidden treasure and of the pearl of great price is one's all-complete dedication. We might ask, "How does the Lord interpret 'giving our all' or 'complete dedi-cation,' and how will he prove us even unto death as President Snow stated?"

Giving our all or complete dedication means-putting the Church first in our lives. It means to accept every opportunity to serve. As you accept each call, recognize the tremendous opportunity even though the assignment does not appear to be too important, or you may feel your inadequacy.

I heard of a young man who in presenting a diamond to his fiancee remarked, "it isn't very large," whereupon she replied, "it's as big as we make it." So it is with every call to serve that we accept-it's as big as we make it.

Opportunities to serve in building the kingdom are varied and many. Some require giving of our time, others require giving of our talents, others require giving of our means. When we accept any assignment to serve "giving our all" means giving all of the time, talents, and means necessary to accomplish the righteous objective. In being asked to give of our time, few are asked to lay down their lives in building the kingdom, but if this were to be required, we should be willing to do so. In many respects it is better to live for the Church than to die for it. Living for the Church can mean accepting a call as a teacher, a quorum or auxiliary leader, a bishop, a stake officer, a temple or welfare worker, a home teacher, a missionary, or in performing any service for our fellow men.

The Church of Jesus Christ of Latterday Saints has no paid ministry. As an example: The bishops of the wards throughout the Church are laymen and arrange their time and affairs so that they can provide and care for their families and still shepherd the flocks over which they are placed. This type of service is truly giving one's all.

Jesus told his disciples in the Meridian of Time that they should, "Go . . . and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

"Teaching them to observe all things whatsoever I have commanded you:

..." (Matt. 28:19-20.)
The Savior has given us this same charge in this dispensation through the Prophet Joseph Smith and the prophets that have followed him. The Church of Jesus Christ has always been a missionary Church. At the present time there are approximately 16,000 full time and stake missionaries working throughout the world. Every member of the Church has been charged with the responsibility of giving the gospel message to his friends and neighbors.

There is no greater evidence of giving your all than that shown by dedicated missionaries. We ask that you give heed to their message as you have an opportunity to hear it. The message is-that the heavens have been opened and the gospel of Jesus Christ in its fulness has been restored. It is indeed a message of glad tidings, ". . . the power of God unto salvation to every one that believeth; . . ." (Rom. 1:16.)

Some opportunities to serve require the giving of our talents as well as of our time. The Lord has told us, "... with some I am not well pleased, for they will not open their mouths, but they hide the talent which I have given unto them, because of the fear of

man. . . .
". . . Thou shalt not idle away thy time, neither shalt thou bury thy talent that it may not be known." 60:2, 13.)

Giving our all through the use of our talents is exemplified beautifully by the members of the Salt Lake Taber-nacle Choir. These dedicated people spend untold hours rehearsing and preparing for and presenting their regular Sunday morning program and their many special appearances throughout the world. The choir is the means of opening the hearts and doors of millions of people to the gospel message. Their only remuneration comes from the joy they receive in serving the Lord.

Giving our all as applied to our means involves contributing financially to the growth and development of the kingdom. He who pays an honest tithe and makes his other offerings as required is giving his all as far as these matters are concerned. The widow's mite is as acceptable as the rich

man's abundance.

Taking care of the poor and needy through welfare projects and in many other ways requires the giving of our means, and each one of these instances is impressive evidence of one's dedication. Building the kingdom also requires the building of chapels, temples, schools, hospitals, and other church buildings in order to take care of the spiritual and physical needs of God's children.

Many throughout the world have left their homes, much the same as the missionaries, to serve in the vast building program of the Church, furnishing much of the supervision and labor needed. Substantial financial contributions as well as time are required to carry on the worldwide building opera-tion. When these buildings are dedicated to the Lord, they are entirely free from debt.

Sacrifice brings forth the blessings of heaven, and in this respect financial sacrifice means opportunities for great and varied blessings. Certainly the sacrifices entailed in contributing to the building program of the Church, both

of time and means, are outstanding examples of giving one's all.

The Apostle Paul in writing to the Corinthian Saints emphasized the importance of our attitude in giving when he said:

"But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap

also bountifully.

"Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver." (2 Cor. 9:6-7.)

Jesus in teaching his disciples counseled, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

"But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

"For where your treasure is, there will your heart be also." (Matt. 6:19-21.)
The message of Christianity is to

love and to serve, and we truly show our love by our good works. To attain real greatness, the Savior tells us, one

must be the servant of all.

The question is frequently asked, are people as dedicated today in building the kingdom as they were in former times. I feel that generally they are. Giving our all today may in some respects be different from heretofore, but I see evidences every day where men. women, and children are showing their love of God and their fellow men by their complete dedication. They are gladly giving their all in time, talents, and means. I commend them for it. I counsel all others to put the Church first in their lives and reap the peace, happiness, and contentment that come from giving their all through complete dedication.

My brothers and sisters, we are engaged in the Lord's work. God lives, and Jesus Christ is our Savior and Redeemer. I know this to be true. The heavens have been opened, and prophets have been raised up. Joseph Smith was indeed a great prophet raised up to perform a mighty work in establishing God's kingdom in this dispensation. And we have a great prophet at the head of the Church today, our beloved President David O. McKay. All man-kind would do well to heed his counsel and advice. I bear this testimony to you in the name of Jesus Christ. Amen.



A MEMO TO DADS

Bishop Robert L. Simpson Of the Presiding Bishopric

I am a father. I share this popular title with millions. I would like to do some thinking with all of the fathers within range of my voice this morning, and we sincerely invite the rest of the family to listen in. Dads, do you realize that we have had one of the truly great

compliments of the ages bestowed upon us? It has been wisely stated that "to be trusted is a greater compliment than to be loved."

As choice young spirits have been sent into our charge, the sacred trust that I refer to has been bestowed by Heavenly Father. I would like to have all fathers join me this morning as we contemplate the obligations associated with this great blessing of fatherhood.

Who among us fathers would not thrill at the prospects of our son recording of us as a boy prophet recorded more than 2500 years ago: "... having been born of goodly parents" (1 Nephi 1:1), or perhaps this recording from the pen of our modern-day Prophet, Joseph Smith, Jun., as he said, ". . . I love my father and his memory; and the memory of his noble deeds rests with ponderous weight upon my mind, and many of his kind and parental words to me are written on the tablet of my heart. . . .

"Words and language are inadequate to express the gratitude that I owe to God for having given me so honorable a parentage." (DHC 5, see pp. 125-126.)

Such an expression of gratitude from one of our sons could hardly be expected, much less appreciated, without some real effort on our part in order to

So how about it, dads? Let's put our heads together for just a few minutes and determine some ways to improve our contribution to the partnership we have with God the Eternal Father in guiding the destiny of human souls, in this case, our sons.

Let us place first things first and mention love as the prime ingredient. I rather think that Heavenly Father would like the idea of love heading our list, for his Only Begotten, the Savior of the world, had unlimited capacity for love. This single trait of love was most typical of his brief mortal ministry.

In this day the Lord has revealed his will to us concerning our approach to one another, and I cannot think of a single reason why it should not apply especially to the father-son relationship. He speaks of using our power and influence, "... only by persuasion, by longsuffering, by gentleness and meekness, and by love unfeigned;

"By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile-

(D&C 121:41-42.)

In acknowledging God's patience with the children of Israel, Nehemiah described God as "... ready to pardon, gracious and merciful, slow to anger, and of great kindness." (Neh. 9:17.)

The Savior became upset and overwrought on at least one very trying occasion. Do you remember the episode in the temple as he drove out the money changers? This is compatible with his continued advice as he justifies you and me: "Reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy"; (D&C

121:43.)

All boys seem to have a favorite game. They play it most of the time without even realizing it. It is called "Follow the Leader" and, dads, whether we like it or not, this is the way it is. So maybe we had better decide right here and now to lead right. Can we constantly break promises and teach our sons integrity? Speak an occasional falsehood and expect undeviating truth from them?

When was the last time you found your son looking up at you with that look of complete admiration and confidence? To them, dad is perfection, and we should do nothing to betray the trust and faith that is theirs in us.

We now find ourselves in a great age of acceleration, a turn to the left or right, however slight, can be of great consequence. Surely a five degree deviation traveling down the road behind old dobbin was not a serious miscalculation, and there was plenty of time to pull the reins and set things right. Traveling down the modern highway of life calls for strict attention to detail, for a slight deviation of our course can spell disaster in the fraction of a second. Ours is the most volatile age in the history of the world. How important it is that we train well to follow the white line, to hold fast to the iron rod spoken of by President Tanner.

Our sons are sent to us from our Heavenly Father's presence as free agents to be taught and persuaded—yes, to be forced and driven like cattle—never! It was established even before the foundations of the earth what the pattern should be. In that great council attended by you and me along with the hosts of heaven, we are told that Satan's plan of force and dictatorial power was rejected. Instead a plan of freedom and personal choice was decided upon, and so it must be in all of our human relationships. We have often heard, "You can lead a horse to water, but you can't make him drink."

No, dads, let's face it. The methods of compulsion and dictatorship are not compatible with the Lord's plan, but rather kindly persuasion through love and patience as expressed by the poet:

"Know this, that every soul is free, To choose his life and what he'll be; For this eternal truth is given That God will force no man to heaven."

-William C. Gregg

Now getting back to the horse that wouldn't drink, someone has said, "Well, he just didn't know he was thirsty," so we had to convince him. Here we get into the area of communi-

cation. If there is one major problem in the world today, it is a lack of proper communication. It is not only the cause of international unrest, but

also family disunity.

At this very moment, communication satellites circle the globe, and experimental testing goes on at a feverish rate so that nations will be able to talk to nations both audibly and visually in our day. To eliminate gross misunderstanding that might trigger an atomic bomb without true cause, we read of a hot line from Moscow to Washington, and you can be sure that understanding would be checked very thoroughly before anyone pushes a button that would send the world reeling into an atomic wer.

Are we taking as much pain to see that our family communications are unrestricted and static free? Have you ever had the experience of a hurried word that was misunderstood only to find out later that feelings resulted due to a misinterpretation of the true

meaning?

I heard of a father who decided to leave the car home on Sunday morning so he and his boy could enjoy a brisk walk to church. Even more stimulating than the exercise which they both needed very much was the opportunity for casual conversation and the resulting understanding that grew between them. A new warm father-son relationship that had been slipping away rather rapidly was firmly reestablished. Are we too busy for a Pack meeting,

Are we too busy for a Pack meeting, dads? Too little time for a few minutes of ball throwing before dinner perhaps? Is it inconvenient for you tough it for just one night at a Fathers' and Sons' outing? Maybe we are just too busy—yes, even with church work—sometimes we might become too busy.

Any red-blooded father would throw back his shoulders and say, "I'd give my life for my family," but, dads, are we willing to give up our favorite TV show in the meantime? How about it, dads, are we just a little selfish sometimes when it comes to putting first? Let's think in terms of the little day-to-day niceties and not so much about the spectacular gesture "some day." Just as surely as night follows the day, no man will ever make the big sacrifice without first the little sacrifices along the way.

From the beginning of time, dad has been designated as the head of the family. This is further amplified in the teachings of the priesthood. The father who holds the priesthood becomes the president or the head of his family unit as long as he maintains himself worthy of that sacred trust. As president of this most important corporation in the eyes of the Lord, all fathers must find time to give to it.

Time is always so precious. Can we ever find all the hours necessary to earn

a living, do our church work, and be a good father? The answer is yes, but not without some organization and planning. As we seek for every available minute to accomplish our important responsibilities, may I pass on just one idea given me by a father who utilizes the dinner hour as a time for better family communications, not in a direct businesslike way but rather in an indirect but preplanned way. The dinner table discussion is guided skilfully into those areas thought most important by mother and dad. The children are not even aware of what is happening, and with proper forethought on some subjects that would be of interest to all, plus perhaps a thoughtprovoking question to get things moving, this family found itself deeply engrossed in interesting, stimulating conversation with a greater feeling of unity than ever before. It is interesting to note that the mother of this family reports a wonderful by-product of the plan. Conversation became so engrossing and so involved that it completely eliminated the bickering and contention that was usually a part of the dinner hour.

Now in all of our talking during these past few moments, most has been said about father and son. Practically everything expressed could also be said about mother and daughter or father and daughter, and as far as that goes, mother and son. As a bishopric, we are always impressed with President McKay's kindly admonition. As we find ourselves at times carried away with the boys' programs of the Church, he leans forward with that twinkle in his eye and in a very kindly way reminds us, "And, brethren, girls of corresponding ages," and so we would remind all of the brethren not to forget

remint and the brethire in the to triggirls of corresponding ages.

Today is a wonderful day, made possible through thousands of intelligent people with proper attitudes. The world today is the product of mothers and dads of yesterday. Our thinking, our judgment, our spirituality are largely the product of their good example. Now on the horizon we see tomorrow sparkling and bright, offering a challenge to our sons and our daughters, a challenge that exceeds anything the world has ever known. The attitudes, the leadership, the spirituality of that day will be in direct measure a reflection of the effectiveness of the parental guidance we offer today.

guidance we offer today.

Boys, "Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." (Exod. 20:12.) Dads, let's not wait for the more convenient time that never seems to come. Give that boy the guidance that only you can give as Heavenly Father intended it. Don't think about the great day way off in eternity sometime when you will

give your life. That boy will settle for a few minutes here, and an hour there, and every once in a while perhaps a full day. An unknown poet has said it better than I:

"What is this gift you will give your

A glamorous game, a tinseled toy, A whittling knife, a puzzle pack, A train that runs on a curving track? A Boy Scout book, a real live pet? No, there's plenty of time for such

things yet. Give him a day for his very own-Just your boy and his dad alone: A walk in the woods, a game in the

park, A fishing trip from dawn to dark; Give him the gift to thrill any lad The total companionship of his very own dad.

Games are outgrown, and toys decay, But he'll never forget if you give him

a davi"

May we provide this time as our Heavenly Father would have us, I pray in the name of his Son Jesus Christ. Amen.



THE GOSPEL -AND THE DEAD

Theodore M. Burton Assistant to the Council of the Twelve

Few things in this world of ideas and men have been so thoroughly accepted and so implicitly believed as was the literal resurrection of Jesus Christ by his disciples. Their belief in the actual resurrection of Jesus Christ led his disciples, rather than to deny him, to give up their very lives. Men do not give up their lives for an idea or concept unless they know in their hearts that the idea is true and worth such sacrifice. The disciples believed and were convinced of the literal resurrection of Jesus Christ. They understood this resurrection to be a reuniting of body and spirit to form an eternal soul, never again to be separated by death. A question might well be asked:

"What happened to the Spirit of Jesus Christ during the period when his dead body lay in the tomb awaiting its resur-rection?" Though his body was confined to the tomb, his Spirit was free. What did Jesus do from Friday

afternoon until Sunday morning when the two Marys came to the tomb and found it empty?

The great Apostle Peter, who later became the leader and spokesman for the Church, gave a very clear state-

ment of what happened as he wrote: "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

"By which (that is, in the spirit) also he went and preached unto the spirits

in prison;

Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein (which means during the days of Noah) few, that is, eight souls were saved by water (meaning by baptism)." (I Peter 3:18-20.)

Tradition tells us that Noah preached the gospel of repentance and salvation for 120 years among his people, but those wicked ones would not listen to his warning. In the mercy of God, following the death of Jesus Christ, those spirits who had been confined because of their wickedness on earth were given a chance to hear and accept the gospel in the spirit world. It is doubtful that Noah's preaching could have been heard by all the multitude of people then living on the earth. God does love his children and desires that all will accept his plan of salvation so they might be numbered among his children and live as resurrected beings in his presence.

Jesus, therefore, preached to these and other spirits in the spirit world and organized the work of the ministry there. The scriptures are clear on this point that the promise given to David and cited by Luke in Acts 1:17 was literally fulfilled. We might well ask: "Why?" Why was it necessary for Jesus to give the spirits in prison a chance to accept the gospel of salvation? Peter answers the question this way:

"For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to

God in the spirit." (1 Peter 4:6.)

Men will be judged by what they do in this life. We will be rewarded for the good we do on this earth, and we must pay dearly for the sins we commit. There is altogether too much disobedience and sin in the world. Sin is a weakness of the flesh. This weakness to some is an excuse to justify their sins, but to the strong it is a challenge to overcome this weakness of the flesh. This is possible by exercising the faith inherent in all men to conquer temptation and live as God intended we should.

Jesus invited all men everywhere to

change from carnal thoughts and actions to a life of righteousness. We call this change of thought and action "repentance." This repentance must make such a mighty change in our hearts that we have no more disposition to do evil, but to do good con-tinually. Such faith and repentance will lead us to make a formal covenant with God to accept Jesus Christ as our Savior, our Redeemer, our Lord, and our Father. This covenant we call baptism and is so necessary that Jesus told his disciples:

. . . Go ye into all the world, and preach the gospel to every creature. "He that believeth and is baptized

shall be saved; but he that believeth not (and therefore is not baptized) shall be damned." (Mark 16:15-16.)

The gospel of Jesus Christ has been in the world from the time of Adam. It was preached and taught and practised by the patriarchs and the prophets. Baptism in water was also practised as a token of this covenant from earliest times. However you and I realize that there are many in this world who lived and died without ever having an opportunity to hear the gospel of Jesus Christ. We know that there are many men and women who die unbaptized, because some teacher, missionary, or leader who should have taught them was so poorly trained, so lacking in faith, and so un-prepared to bear personal witness of Jesus Christ that the hearer never understood the message as he should have done. Should such people be damned forever for lack of proper instruction, because of an accident of birth, or because of the inadequacies of others? I say: "Not" God is a God of justice and love and mercy. Every man is entitled to a just chance to know and accept Jesus Christ or to reject him if he feels the price of acceptance is too high.

Thus either in this life or in the spirit world each man and woman who has lived upon this earth is given an opportunity to covenant with God through baptism to accept Jesus Christ as Lord and Father. However, just as Jesus taught that there is no marrying in heaven, so there can be no baptism in heaven. Both baptism and marriage are earthly ordinances which must be performed here. Jesus gave Peter and the other Apostles power to seal on earth with the promise that this sealing would then be recognized in heaven. This same power to seal on earth and in heaven has been given us through the laying on of hands by those in authority. Thus baptisms and marriages on earth, sealed by men given such divine authority, are recognized in heaven as valid and are accepted there.

For those who are deceased, such ordinances must be performed by the

living for and in behalf of those who are dead. This vicarious work of the redemption of others was cited by Paul as another justification for belief in the literal resurrection of Jesus Christ. As Paul explained:

"Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?" (1 Cor. 15:29.)

The reasoning is clear. All men can escape damnation by making such covernants with God to accept Jesus Christ with all that action requires of us by way of sacrifice and devotion. That all would not achieve the same degree of exaltation was made very clear by Paul as he taught of the various heavens prepared for man in accordance with the diligence man shows in earning such glory. Even as one star differs from another in brightness, so shall one man's heaven differ from another's according to the service he renders. But the chance to receive the highest glory which Paul typified by the brightness of the sun must be given to every man

People not fully acquainted with this concept cannot understand the concern of The Church of Jesus Christ of Latterday Saints with genealogy. Our expenditure of time, money, and effort in gathering and organizing the names and vital statistics of our ancestors is done to identify them properly. We only gather and correlate these genealogies for one purpose, so that we can do the necessary ordinance work for our kindred dead in the temples of God erected for that purpose. If our ancestors and kinfolk have the desire to accept the gospel of Jesus Christ even beyond the grave, they are free to accept these redeeming ordinances made in their

behalf. There is neither force nor com-

pulsion in the gospel of Jesus Christ,

and every woman.

only love, mercy, and opportunity. The greatness of Jesus Christ was his selfless sacrifice to assist us who are powerless to assist ourselves. By his sacrifice, he opened to us the door to life everlasting and made it possible for us to resurrect our bodies and so regain the presence of Almighty God, provided, of course, that we live righteous lives to merit this privilege. What Jesus did was done as an example to show us how we too could serve others through our own work and sacrifice. In our vicarious work for the salvation of our dead we do follow our Lord and Savior and become ourselves saviors for those who cannot save themselves. It is a beautiful principle and one which helps to establish this Church as the true Church of Jesus Christ. I know of no other church which understands this principle and which practises those early Christian ordinances taught in the Bible. It did require revelation from God, however, to show us the logic of these practices. With this key of knowledge we presently wonder why those passages which appear so clear to us now should have been so long covered in darkness.

This work is a work of love and sacrifice and illustrates the finest of Christian virtues in serving others where no thanks is either possible or expected in this earthly life. We invite all men everywhere to join us in this Church as we strive toward Christian perfection. In serving others we saw ourselves, for we cannot be saved or be happy without our kindred dead. This is a reward which Jesus promised as he taught:

". . . Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matt. 25:40.)

My brothers and sisters and my friends who are watching and listening to this program on the air, I bear you my solemn witness that God lives, that Jesus Christ is his Son who rose from the dead and heads this Church today. I bear my witness to you in love that these same principles of salvation apply not only to us, but to those who are dead, which testimony I bear in the name of Jesus Christ. Amen.



CONVICTION – A NEED OF TODAY

Alvin R. Dyer
Assistant to the Council of the Twelve

I most humbly give respect and love to President McKay and all the General Authorities and to the Saints here and abroad and to all who are hearing and viewing this service.

While we are witnessing the turbulations of nature, as predicted, wars, rumors of wars, earthquakes in divers places, the sea leaping beyond its bounds, it is nevertheless in the simple walks of life that the nobility of man or a lack of it is found.

One of the great needs of our modern civilization, perhaps the most important of all, is a sense of conviction—conviction in a cause motivated by divine truth; a conviction that is greater than the mere physical knowledge it may contain.

Through conviction, God can speak to the soul of every individual, giving direction in all phases of life with spiritual and moral courage to meet any situation without surrendering ideals and objectives. Any other type of religion will be cluttered with the apathy and misconcepts of human wisdom. Here is a power that can lead to the highest pinnacle of achievement in mortality and to exaltation in immortality.

The world gropes today for that direction which the Apostle Paul called:
"... not ... the spirit of fear; but

of power, and of love, and of a sound mind." (2 Tim. 1:7.)

Our civilization today is often re-

Our civilization today is often referred to as a godless one, primarily because of the ascendancy of worldly learning and the diminishing influence of faith or conviction; but it is not a total loss of faith that we need fear, but rather a weakening of conviction, the watering down of devotion which is taking place.

is taking place.
"Philip E. Jacob, Professor of Political Science at the University of Pennsylvania and author of 'Changing Values in College,' says: 'The vast majority of today's college students profess belief in God. But there is a "ghostly quality" to their religion. It is divorced from present-day concerns, lacking in social responsibility.' Another survey, the Cornell University Values Study, found:
'... little or no evidence of "absolute conviction or adherence" and ended by calling student belief 'secular religion.'
(This Week, James DeFoe, "God on the Campus," March 8, 1964, p. 6.)
In February of 1833, the Prophet

In February of 1833, the Prophet Joseph Smith made a statement to the world which we believe was inspired of God. That statement concerned the harmful effects in the use of tobacco on the human body. His declaration was not made with any malice toward anyone but simply as a benefit to mankind. Now, after 130 years, we in our present civilization have progressively reached a verdict concerning the deadly effect of this narcotic.

As a Prophet of God, Joseph Smith was led by divine inspiration and heavenly direction to make other statements, many of which are more far-reaching than the one referred to. All have been for the benefit of mankind.

One in particular, which is closely related with faith and conviction, he reiterated many times, as recorded in the Doctrine and Covenants of the Church. In June of 1829, nearly four years before he made the statement concerning the deadly effect of tobacco, he proclaimed these words as they had been revealed to him from the Lord:
"... the thing which will be of the most worth unto you will be to declare repentance..." (D&C 16:6.)

pentance. . . ." (D&C 16:6.)

This is the need of America! This is the need of the world! In the face of such urgency, it is timely to ask, how shall we face this problem? First, there is necessity for a changed attitude in recognizing the difference between right

and wrong. If we cannot recognize this difference, then we cannot know what to repent of. To live in a society that does not recognize the volitional right of choice in two opposites, of choosing right over wrong, can only bring the masses to a state of decay. There seems no question that it is the will of the "evil one" that our choices in life or the exercise of agency shall be in behalf of one of two evils, rather than in right over wrong. I quote from a chal-lenging editorial of a leading weekly magazine:

. . one of the leading newspapers in London-published on August 8 a remarkable editorial entitled 'The New Morality.' It was prompted by the sex and spy scandals which have stirred the indignation not only of the people of Great Britain, but also of the people of other countries. [Primarily because such modern behavior is not limited in its

scope to these scandals.]

"What is significant, however, is the manner in which 'The Telegraph' questions the attitude among so many intellectuals toward right and wrong,

"In America today, for instance, we are being told that, if the end sought is good, it is not unmoral to break the law." (By permission U.S. News and World Report, August 26, 1963, David

Lawrence, p. 104.)

But Thomas Aquinas wrote that a good intention does not justify an evil. He said: "A man cannot rightly steal because he intends to use the money for a good purpose-to help the poor.

Exemplifying the modern trend, Canon Rhymes of England calls explicitly for a "new moral code" based upon sympathy for the different needs of individuals. These needs may require that individuals "may need to break all Ten Commandments." In turn, the old morality, as it is now being spoken of, would have condemned such needs; the new morality, says he, must respect in them its own essence.

From the classroom, from some Christian pulpits, and from the politician's platform we are hearing today—"all is right" or rather whatever is done must be right. We see the manifest evidence of this tirelessly endorsing whatever actually occurs. Lord Silkin, for instance, apparently distressed at the number of "Irregular marriages," recently sought to remedy the situation by calling them regular. A Ministry of Education's medical officer describes unchastity as not in his view "unchaste."

Thus this supposedly new-found morality in our modern day destroys the efficacy of good over bad or of right over wrong. The immutable law of God that man becomes like unto him in knowing the difference between right and wrong or good and evil is lost in the subterfuge of man's unwillingness to

repent.

In this regard, William Hard writes of a "split personality" in America. I

"Clearly we have achieved a split personality. We are having a religious revival and a moral decline.

"I think it clear that we have not succeeded adequately in fusing 'worship' and 'the world.' We have not succeeded adequately in fusing ritual and righteousness.

"If a nation would achieve righteous-ness," challenges William Hard, "let it first achieve repentance." (Reader's Digest, William Hard, "How Law Abiding Are We—Really?" May 1959,

pp. 39-41.)

In a washed-down type of conviction, we see the image of the unrepentant church member spoken of by Samuel Miller, Dean of the Harvard Divinity

"Men who want to be sure that their goodness pays or that there will be a newspaper notice of their heroism, or that there is some profit in believing in God, simply do not know what faith is." (Look, Samuel Miller, "What Can I Believe," Dec. 19, 1961, p. 90.)

What then is the greatest need of our present day? Is it not what a prophet of God has proclaimed it to be, that the thing that will be of the greatest worth unto us in this modern day is to recognize and appropriate the principle

of repentance?

In the areas of mental illness, O. Hobart Mowrer of the University of Illinois makes this statement concerning the benefit derived from repentance on persons that are emotionally frustrated. He says when a person "begins to accept his guilt and his sinfulness, the possibility of radical reformation opens up; and with this, the individual may legitimately, though not without pain and effort, pass from deep, pervasive selfrejection and self-torture to a new freedom, of self-respect and peace." (The American Psychologist, O. Hobart Mowrer, "Sin: the Lesser of Two Evils," p. 304.)

One of our Articles of Faith, the content of which establishes the first principles of the gospel of Jesus Christ, reads

as follows:
"We believe that the first principles and ordinances of the Gospel are: first, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands for the gift of the Holy Ghost." (Fourth article of faith. Italics added.)

May we concern ourselves briefly with that phase of this article which the Prophet Joseph Smith has declared repeatedly to be of the most worth unto us, that of repentance, which is the forerunner of conviction.

The agency of man is not a power to be left dormant or itself to be moved upon solely by exterior forces for good or evil. Man, if we understand the true meaning and purpose of agency, is to be an agent unto himself, assuming the prerogative of acting as a result of his own volition. Speaking of this the Lord has said:

"For behold, it is not meet that I should command in all things; for he that is compelled . . . the same is . . .

not a wise servant. . .

"Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will; ...

"For the power is in them, wherein they are agents unto themselves." (D&C 58:26-28.)

For man to know good and evil, which characterizes him as being in the way to become like unto God, and then by virtue of choice or agency choose the good rather than the evil, he experiences the crowning achievement of inward mastery. In the exercise of true re-pentance, we vindicate unto ourselves the calling and work of Jesus Christ, for without repentance there is no real purpose to his mission. Here lies the measuring stick of achievement in earth life probation.

Repentance, therefore, is a basic principle of our Christian faith; for, if a man has a desire in his heart to know the truth, the normal and positive reaction causes him to know that he has participated in acts that are wrong and therefore sinful. In this respect, all are in need of repentance. The Apostle James says that if we say we have no need of repentance, we are liars, and the truth is not in us. It can be our misfortune if we fail to recognize the difference between right and wrong.

Repentance leads to conviction, but is also unalterably connected with forgiveness; and when forgiveness flows into our consciousness, we experience a feeling of great joy, a release of tension and frustration. The Lord has supplied the simple panacea to happiness through repentance.

"By this ye may know if a man repenteth of his sins—behold, he will confess them and forsake them." (D&C

58:43. Italics added.)

There should be no discrimination against that man or woman who may have done wrong in his or her life. Wrong as it may be, unless it is the unpardonable sin, is not always the tragedy. The real tragedy is when one fails to rise above a weakness-to expose that weakness to the light so that emotional stress and the dishonor of sin may be banished forever. unhappiest people in the world are those who try to hide their sins and then stubbornly will not repent and forsake their ways of wrong.

I recall several years ago, in line with my responsibilities as a bishop of the Church, of counseling with a middle-

aged married couple. Their lives were not happy ones. They wanted to go forward in the Church, but something seemed to mar the way. I finally con-cluded to talk with each one separately. After a short while, with great difficulty, the wife told me of a transgression in her life which took place during the first week of her marriage. After this terrible mistake, she resolutely tried to save her marriage by hiding her sin, and these many years had not told a soul of this single instance. She succeeded in keeping their marriage, largely because of the sterling worth of her fine husband; but there had built up inside of her, because of the sin she had kept hidden, such an emotional stress that she could not find happiness.

Here then, I determined, was the cause for the lack of complete happiness. What was she to do? I said to her that when she felt up to it she should confide completely in her husband and seek his forgiveness. At first she exclaimed, "I could never do that!" But somehow she got up the courage to do it after biding her time. The husband, of course, was shocked; but he forgave her; and this brought peace and

happiness to that home.

Later this woman sought me out to express her gratitude. She said, as I recall, "I have never been so peaceful and happy in my life." And the husband, how did he feel? Well, I do not know fully; but I do recall his words to me upon a later occasion, when he said:

"The thing that provokes me is that she did not tell me this years ago. I would have forgiven her then, just the

same as I do now."

I have always been impressed with the fine sensitivity of right that existed in a man that I knew, who, upon his deathbed, sought not to face his Maker with a lie on his lips even though that falsehood which he had perpetrated against a friend was in his youth. This wrong had stayed with him all his life.

When sins are committed, emotional stress is the result. The inward machinery is thrown out of calibration. There is only one way to get a release from it-and this is through repentance. True repentance, may I repeat, is "When a man repenteth . . . behold, he will confess [his sins], and forsake them." (D&C 58:43. Italics added.)

Under these circumstances, where the forsaking element is positive and sure, the Lord has said: "Behold, he who has repented of his sins, [and forsaken them] the same is forgiven, and I, the Lord, remember them no more.' (Ibid., 58:42.)

To conclude my remarks let me say, what men need today is conviction-yes,

conviction in a cause of truth. This we can attain through the doorway of repentance, which leads to the noble

life. That person who cannot recognize right over wrong and then by agency choose the right will not see the face of God our Heavenly Father.

Edward Martin wrote a poem which could help us to make the decision. He called it, "My Name Is Legion."

"Within my earthly temple there's a crowd;

There's one of us that's humble, one that's proud,

There's one that's broken-hearted for his

There's one that unrepentant sits and

There's one that loves his neighbor as himself,

And one that cares for naught but fame and pelf.

From much corroding care I should be

If I could once determine which is me."

(Masterpieces of Religious Verse, New York, Harper Brothers, 1948, p. 274.)

Walter Malone in speaking of hope, which could be the ever-present opportunity of knowing the difference between good and evil and then to seek with positive desire to choose the good, has said:

"They do me wrong who say I come no more

When once I knock and fail to find you in:

. . . Each night I burn the records of the day, At sunrise every soul is born again!"

("Opportunity," A Book of Living Poems, New York: Albert Whitman, 1934, p. 55. Italics added.)

This is a message which The Church of Jesus Christ of Latter-day Saints has for the world. Our missionaries from the earliest time, following the sacred consultation which God the Father and his Son Jesus Christ had with Joseph Smith the Prophet in the Sacred Grove near Palmyra, New York, have pro-claimed the need of repentance. This they have done and are doing today in nearly every country in the world by the power of conviction and the voice of testimony.

It is to be hoped and prayed for that civilization today will heed this call, and that 130 years more will not be needed to render a verdict in its behalf.

I have spoken today of but one phase of the fourth article of faith of The Church of Jesus Christ of Latter-day Saints.

"We believe . . . in repentance . . . as it is associated with faith and baptism by immersion for the remission of sins and the laying on of hands for the gift of the Holy Ghost.

I bear my testimony of the need of strong convictions and of positive action in forsaking ways of error, of recognizing the issue of right and wrong, and then, through repentance, of choosing the right. And I do this in the name of Jesus Christ. Amen.



Sunday Afternoon Session, April 5, 1964

"SUFFER THE LITTLE CHILDREN"

Boyd K. Packer Assistant to the Council of the Twelve

There has lingered in my mind since yesterday morning a sentence from the inspired voice of President David O. McKay. "Pure hearts," he said, "in a pure home are always within whisper-ing distance of heaven." This touched my heart. From it, and from the whispered prayer of a little youngster this morning, I took assurance and found an unexpected preface for the subject, "Suffer the little children to come unto me, . . ." (Mark 10:14.)

An associate of mine had a little girl undergo surgery. They arranged for one of the parents to stay with the little youngster during the period of recuperation-for a hospital can be a strange and a frightening place for a little youngster who is injured or ill.

Coincidentally she shared a room at the hospital with another little girl just the same age who had also undergone surgery. During the long, painful hours following the operation, this little girl struggled almost convulsively against the pain, pleading incessantly for her parents. "Mister," she would beg, "will you please go find my mommy?" My friend, and in turn his wife, found themselves more at the bed of this little girl than of their own child, for she seemed to need them more.

Finally in the evening hours her parents appeared. They hurriedly visited for a few minutes in a casual way and then nervously observed that they had a social engagement and left the little youngster to face her agony alone.

How well they had taught the lesson -how enduringly they had impressed upon the pliable little mind that she was an intrusion into their lives. How unfortunately typical they are of many parents who unwittingly, unconsciously, merely endure their children.

It has been my privilege in the past

to speak to young people and to fathers. Today I address my remarks to mothers of little children and recall for their contemplation these words from the Gospel of St. Mark:

"And they brought young children to him, that he should touch them: and his disciples rebuked those that brought

"But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God." (Ibid., 10:13-14.)

While the responsibility to guide little children belongs to both parents, motherhood carries with it a special sacred influence. The program of The Church of Jesus Christ of Latter-day Saints will not pre-empt your privi-leges, Mother. It is structured to strengthen you as a mother. None of it is calculated to diminish your influence in the home. But since there are good mothers—and better mothers—it is patterned to strengthen the very quality of your motherhood. There is a "Home Partnership" spirit in all that is done. How important it is that every mother be enthroned as a queen in her home, teaching the principles of life and salvation to her little ones.

It is a common practice for parents to purchase insurance policies and open savings accounts that the children may attend college or fulfil missions. It is generally a good thing to do. But, mothers, in all of your looking into the future, you may do well to look to the present. For premiums must be paid on character, too, not just monthly or quarterly or semiannually, but moment by moment, day by day, year in, year out. Character must be built little by little "... giving line upon line, precept upon precept; here a little, and there a little; . . ." (D&C 128:21.)

It is not always a solemn and sobering obligation, this teaching of the gospel to the little children; they have a way of making it pleasant. One mother in South Carolina told me of her youngster who was contesting with a neighbor child over the question, Which is the only true church? Her child finally said, "Well, we have a prophet at the head of our Church." The other child conceded finally with the thought, "I guess ours is a non-profit organization."

There is a trend in the world todayand unfortunately in the Church—for women to want to be emancipated. And we wonder at times—emancipated from what? From domesticity? From motherhood? From happiness? And to what are you in slavery? Your children? It is neither necessary nor desirable for the mother of little children to become a drudge or to be relegated to a position of servitude. It is not, however, uncommon to see women-interestingly enough many in the financially wellto-do category-over-surfeiting themselves with activities outside of the home at the expense of their little children.

I have never known a mother to regret in the closing years of her life a sacrifice made for her children or to begrudge the cost of guiding them to fine Christian citizenship.

On the other hand, we find almost universal remorse for neglect of family in the growing years or for over-indulg-ing children, which is symptomatic of the most serious type of neglect.

Mothers, do not abandon your re-sponsibilities! Be reverently grateful

for your little children.

I speak a word to mothers who have little children who are handicapped, children whose little bodies were born incompletely formed or whose little minds are limited. No one knows the depth of agony that you have suffered. By way of consolation, I read from the Doctrine and Covenants:
"Ye cannot behold with your natural

eyes, for the present time, the design of your God concerning those things which shall come hereafter, and the glory which shall follow after much

tribulation.

"For after much tribulation come the blessings. Wherefore the day cometh that ye shall be crowned with much glory; the hour is not yet, but is nigh at hand." (D&C 58:3-4.)

I recall the inspiring words of Elder Lee's message yesterday on this subject and suggest that blessings will be extended to mothers such as you who have given tender and affectionate love to handicapped children. Trials such as these bring a reverence for life, a new depth of compassion and motherhood.

There are lovely mothers, also, who have fostered children born by other women. To such the privilege of motherhood is twicefold more precious. And there are many mothers whose love extends beyond their own family. In elementary school I learned a great lesson in this regard. There were in that school several youngsters from a family which was not blessed with an attentive mother at home.

During the school year they were afflicted with impetigo, a common disease of the skin which is now very easily cured. Because they were not bathed and because their clothing was

not clean, it quickly spread across their

bodies.

The principal of the school asked that my mother, who was the room mother for our class, visit the home in the hope that she could encourage the type of care that these children so badly needed. "The woman's touch," he said, "may be most helpful here."

Although she responded to the request, she failed in her mission, for she found circumstances in that home were pitiable. Well I remember the invita-tion to bring these little youngsters home from school with us. And, I remember that they were bathed; medication was applied to their little bodies; they were dressed in our clothing; and in the early evening sent to their own home, the next day to return for the same treatment. Night after night after night I remember my mother scrubbing endlessly with a bottle of disinfectant and then boiling clothing against the possibility that her own family might become infected. But her mother's heart would not turn them away, for these were little children, and they were suffering.

The demands made upon mothers, the weariness, the worry, the endless vigil, all take their toll. But there comes to you a special beauty transcending even that of the blushing bride. Such beauty is alluded to in these lines by an unknown poet entitled simply "Beauty."

"Two pines were born on a hillside grove.

One protected, grew straight and tall. It bore no time or weather marks. Its figure was slim and virginal.

"The second showed clearly that time had passed,

For it stood where the winds stormed by. Its arms knew the tortuous weight of

Its face knew the sting of the sleetfilled sky.

"The first tree, so youthfully beautiful Was a picture the world could all see. But the artist who climbed to the hillside grove

Always painted the other tree."

This morning I was compulsively drawn to turn and look over my shoulder to see Sister McKay sitting, her face almost framed by the white orchids that had been set there next to her chair. And to the credit of those who sent those flowers I say that they came near to being as lovely as Sister McKay.

Mothers, teach your children in the home the principles of the gospel of Jesus Christ. Sustain your husband in his presidency of the home. Draw from the Priesthood Home Teaching program, from the Relief Society, and the other auxiliary agencies of the Church the assistance to bless your family.

Teach your daughters the essentials of homemaking. Teach them to be virtuous. Train your sons for service in the mission field. Teach them to be worthy. Teach them to know that the President of the Church is a prophet of God.

It is easy, mothers, for us to love you, because you see the Lord loves you. Earn, mothers of little children, the witness that Jesus is the Christ, for he lives. The gospel of Jesus Christ is true. In testimony of this, I give you my witness, in the name of Jesus Christ, Amen.

Jesus and His Apostles

A PAINTING BY HARRY ANDERSON

From the "Mormon" Pavilion of The Church of Jesus Christ of Latter-day Saints at the New York World's Fair. Reproduced by permission. (Copyright 1964.)





"Ye have not chosen me, but I have chosen you and ordained you . . . "

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"Ye have not chosen me, but I have chosen you" (JOHN 15:16.)

To The Church of Jesus Christ of Latter-day Saints, the question of authority is all-important. The Prophet Joseph Smith, to whom appeared God the Father and his Son Jesus the Christ, was ordained to the Lesser Priesthood under the hands of John the Baptist and received the Melchizedek Priesthood from Peter, James, and John. He declared: "We believe that a man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority, to preach the gospel and administer in the ordinances thereof." (Articles of Faith, 5.) "No man taketh this honour unto himself," wrote the Apostle Paul, "but he that is called of God, as was Aaron." (Hebrews 5:4.)

Jesus himself set the pattern as the Gospels so clearly indicate:

"Then he ordained twelve, that they should be with him,
and that he might send them forth to preach." (Mark 3:14.)

"Then he called his twelve disciples together, . . . and gave
them power and authority. . . . And he sent them to preach
the kingdom of God. . . ." (Luke 9:1-2.)

In 1842 the Prophet Joseph Smith wrote, "We believe in the same organization that existed in the Primitive Church, viz., apostles, pastors, teachers, evangelists, etc. (Articles of Faith, 6.)

Eleven years earlier the Lord had revealed: "It shall not be given to any one to go forth to preach my gospel, or to build up my church, except he be ordained by someone who has authority. . . ." (D&C 42:11.)

This impressive, meaningful, and masterfully executed painting of Christ and the Apostles, is one of the feature attractions of the Mormon Pavilion at the New York World's Fair. It was painted especially for this purpose by the noted American artist-lilustrator, Harry Anderson, of Ridgefield, Connecticut. Mr. Anderson, who was born in Chicago and is a graduate of the University of Illinois, has done hundreds of illustrations for religious stories and books.

THE LORD'S WAY - THE **BEST WAY**

Eldred G. Smith Patriarch to the Church

I bear testimony to you, my brothers and sisters, that I, like others who have talked in this conference, know that this is the kingdom of God, that this is his Church. I have confidence in this work and in the missionaries who are teaching the gospel, for they are teaching the truth.

I know that God lives and that he is a Loving Father, and that Jesus Christ is his Son. I know he has patience with me as with all because he is a Loving Father, that he has gone through such experiences previously. Otherwise I would think prayers would be useless if he weren't a Living, Loving Father who could answer them.

I know that Jesus Christ is his Son both in the spirit and on the earth, for Christ himself testified that God was his Father. I know the two both appeared to Joseph Smith, two separate Personages, and the Father said to Joseph, "This is My Beloved Son. Hear Him!" (Joseph Smith 2:17), putting in their proper order of organization which has always been since the time Adam was driven out of the Garden of Eden. Unto Adam was said as he left that he should learn obedience by his own experience. By partaking of the fruit he was shut out of the presence of the Father, but all that he should receive from then on should come through his Son Iesus Christ.

And so we, as children of Adam, receive our instructions from our Father through his Son Jesus Christ and are here to learn obedience by our own experience. The Lord gives us oppor-tunity here for trials through diffi-culties. Many of us think we have a most difficult row to hoe; what comes to us seems to be the hardest; but it helps us because we need that training probably. That's what it takes for us to attain perfection, for we must be able to go through all the trials and difficulties in this life which are necessary to attain perfection.

So the Lord, as a Kind, Loving Father, gives us experiences, stumbling blocks to stumble on by which we may be strengthened; problems to overcome by which we may be strengthened; trials by which we may grow bigger, stronger; so we may attain the perfection he has planned for us through this life in mortality.

I would invite all those who are not members of the Church who have a desire to seek God, to seek God through prayer because he will answer their prayers. He is a True and Living God. He will answer their prayers. He may not answer them as you think he may, for our Father has many languages, but he will choose the language which is best for you. It may come to you through experiences. Some may be difficult, yet they will be a lesson to you which will answer your prayers. He may answer your prayer in a way which will make you stronger, help you to progress, and give you the burning in your heart that this is the gospel of Jesus Christ restored in these the latter days.

I testify to you that this knowledge has come to me, not from just one little experience but over a lifetime. I have often said to myself in my younger days, as trials and difficulties came along, "The Lord's way is the way." As long as conditions are beyond way." As long as conditions are beyond my control, then I leave them up to the Lord. I worry only about those things that are in my control, and those things I try to make better and ask the

Lord to help me.

Through those experiences through life with that as my guide and wherein the Lord is my guide, I have learned to know without a doubt that the Father and the Son did appear to Joseph Smith; that these truths which have been referred to by others in this conference were given to the Prophet Joseph Smith and Oliver Cowdery; that the kingdom of God is now established upon the earth in this the last Dispensation of the Fulness of Times, in the Saturday evening of time, never again to be taken from the earth; and that this is the time of preparation for the ushering in of the millennium when Christ himself will come and reign on the earth.

I bear you my testimony that I know this to be true, I know this is the gospel of Jesus Christ, and do so in the name of Jesus Christ. Amen.

> DAWN BY JOHN CALDWELL

A vibrant energy fills the air; A deep soft warmth invades the earth. Light conquers dark: Right crushes wrong: Love humbles hate . . .

Arise. It's dawn.

CLEAN SPEECH

Henry D. Taylor Assistant to the Council of the Twelve

In the year 1842, the Prophet Joseph Smith was invited to submit a statement setting forth the beliefs of the newly organized Church of Jesus Christ of Latter-day Saints. In response to that invitation, he directed a communication now known as the "Wentworth Letter." This inspired document contained among other things, thirteen concise, comprehensive declarations of belief, familiarly called, "The Articles of

The first of these Articles of Faith states: "We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost."

Now, if we believe in God with all our hearts and seek to know him as he would have us know him, then he will be an anchor to our lives, giving meaning and purpose to them. The nearing and purpose to them. The Savior once said, emphasizing this point: "And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." (John 17:3.)

What do we know about God, our

Heavenly Father?
First. We are actually his children. He is the Father of our spirits. In our prayers, we properly address him as Second. We are created in his image and after his likeness.

Third. He is a glorified, immortal,

resurrected being, possessing a body of flesh, bones, and spirit. And fourth. We once dwelt in his presence and may return to be again with him, provided we do the things

required to achieve and merit this blessed privilege.

To these truths the scriptures have attested, and inspired men have testified. We have been admonished to "Love the Lord thy God, with all thy heart, might, mind, and strength." (See Luke 10:27.) And with this love also goes a deep respect and reverence for him. Jesus recognized this truth when he taught his disciples how to pray. As he addressed the Father in prayer, he said: ". Our Father which art in heaven, Hallowed be thy name." (Matt. 6:9.) When Jesus regarded the name of the Lord as "hallowed," can we do less? Should we in any manner pro-fane that hallowed name?

Ten Commandments midst the thunderings and lightnings of Mt. Sinai, the Lord proclaimed: "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guilt-less that taketh his name in vain." (Deut. 5:11; Exod. 20:7.)

Moses, too, knew by revelation that the name of God is hallowed. And yet, everyday, we hear thoughtless, uncouth, irreverent persons violate this com-mandment as they blaspheme the name

of our Heavenly Father in profane oaths. In ancient times, the Higher Priest-hood was called, "The Holy Priesthood after the order of the Son of God." Out of respect and reverence for the name of the Supreme Being and to avoid the too frequent repetition of his name, they, the Church, called that priesthood after Melchizedek, king of Salem and priest of the Most High God, to whom Abraham paid tithes. (See D&C 107:2-4.) Is it not a striking fact that in all periods of the world good men have held the name of God in highest reverence?

Too often today individuals in fits of rage and uncontrollable anger profane the name of Deity, and too frequently they do it in ordinary conversation. The Lord, through one of his prophets, warned that: "... the tongue ... is an unruly evil, full of deadly poison." (James 3:8.) However, through the exercise of self-control and by engaging in earnest prayer, it is possible to learn to govern one's speech or utterances.

In addition to taking the name of God in vain, profanity, cursing, and oath taking are also displeasing to the Lord. We have been counseled to keep our speech clean and simple. The Lord loves a clean mouth as well as a pure heart. This is evidenced by one of the Master's own powerful statements in which he said: "But I say unto you, Swear not at all; neither by heaven; for it is God's throne:

"Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King.

"Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

"But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil." (Matt. 5:34-37.)

A modern-day writer, Frank Crane, has made an interesting observation on the objectionable habit of swearing in these words, which I quote:

"The trouble with profanity is not so much that it is wicked, as that it is

just plain dirty.

"It is not so much that you shock religious people, as that you disgust decent people. .

"Swearers are behind the times. They are holdovers from a former century.

"Nowadays anybody who swears is set down at once as being coarse and

vulgar.
"The young man who wants to sucthing that may help him on. And swearing will be a black mark against him in any job he may have. And if he wants to associate with the right sort

of girl, he must keep his talk clean. "Nobody wants a swearer in the office, nor in the workshop, nor on the train, nor in the hotel. The only place swearing fits is in the saloon.

"Swearing means you don't know how to talk. Your vocabulary is limited.

It is a sign of ignorance.

"Swearing means weakness. You will notice that forceful men, whose words carry weight, use simple plain words.

"When you swear it shows your impotence. It is the petty refuge of the helpless. If you can help a thing, help it; if not, keep still; anyway, do not swear.

"Swearing has bad kin. It goes with ignorance, brutality, cruelty, drunkenness, licentiousness, viciousness, and anger. And you can tell a habit by the company it keeps. . . .

"To abstain from swearing does not mean you are a sissy, it simply means

you are decent.

"To show you are manly, you don't have to have a dirty face, nor black fingernails, nor greasy clothes, nor touseled hair. You can be manly though clean, and you are not showing any manliness by filthy talk. . . . "Altogether, swearing is a useless, un-

clean, and offensive habit.
"Quit it!" (Roy A. Welker, Preparing for Marriage, Independence, Mo.: Zion's Printing and Publishing, 1942, pp. 190-91.)

It is difficult to imagine such men as Abraham, Moses, Lincoln, Joseph Smith, or President McKay profaning the name of God. How would you regard them or what kind of opinion would you form concerning them, if they were guilty of such blasphemy?

Try to form in your minds a picture of the mother of the human race, or the mother of the Savior, or your own mother sprinkling vile oaths through her speech. You shudder to think of such a thing, but by the very laws of decency, it is no worse for them to do it than for you.

The writer of Proverbs in referring to man declares: "For as he thinketh in his heart, so is he." (Prov. 23:7.) What is in our hearts and minds is reflected in our speech.

A person who is striving to pattern his or her life after that of the Savior will be pure in thought and action. His or her speech will then be clean, dignified, and worshipful. Jesus said: ". . . out of the abundance of the heart the mouth speaketh." (Matt. 12:34.) And

. . thy speech bewrayeth thee," declared someone to Peter, one of the Savior's Apostles. (Ibid., 26:73.) And a heart that is full of goodness, will utter good and kind thoughts through wellchosen words, the symbols that represent one's thoughts.

Now a word of encouragement to you, my young friends of the Church and the world: Make your speech pure and warm and dignified, devoid of vileness and profanity. Let it be of such a nature and character that the world will be attracted to you because of it. Make the Lord Jesus Christ your ideal and pattern after his speech and his ways. And as surely as you do this, he will magnify you and make you mighty before your fellow men, which I promise you, and I testify unto you that God lives, that the gospel is true, in the name of the Lord Jesus Christ.



ATTITUDE

Bishop Victor L. Brown Of the Presiding Bishopric

A. B. Wells describes an experience she had one time: "The great overland bus came to a stop. I looked out of the window to see the fringe of a small town. On the other side of the high-way, pastureland stretched in many rolling acres. Cattle nibbled at the grass made green by recent rains.

"Suddenly, I turned from that peaceful scene to see the reason for our stop. One lone passenger entered. The young man, hesitating a bit, looked shyly around. Noting the vacant place beside me, he asked haltingly, 'Do you mind if I sit here?'

"'Not at all,' I answered, 'I like company when I travel. Do sit down. "He removed his cap and slid into

the seat. After a moment he inquired, 'Going far, lady?'

"Only as far as Fort Worth, that is my home,' I replied. 'We will be there in a little less than an hour.
"Think of that,' he said, tha seeming air of relief. 'Tve been hoping

I'd run into someone from there. Don't know much about the place; I grew up on a ranch far out beyond where I boarded the bus. I'm on my way to Fort Worth, but I don't know how to find the school, once I am there.

"'What school is that? Maybe I can help you,' I said.

"It's that real big school; college, I guess you would call it.' Then he went on gravely, 'You see, I'm just out of the Army, and I'll get to start school, Servicemen can go, you know, and Uncle Sam pays for it."
"'You will be a student at Texas Christian University?' I asked.

"'Oh, I don't know just where they'll send me, but I'm all excited over having the chance to go at all. You see I didn't have much schoolin' as I grew up. But before I get started anywhere I have to go to the Fort Worth School, an' take what they call an 'attitude' test. After I take it, they will know where to send me.'

"'Poor dear,' I mused, 'he means aptitude, but I can't embarrass him by

explaining.

"After a short silence he asked enthusiastically, 'Ain't it wonderful what they are doing for us guys-sending us to school?'

"Well," I suggested, "the government feels that you did a lot for your country; it is the least the country can do

for you.'
"'Maybe,' he drawled, 'but what's fellow can get educated? I'm getting the big end of the deal, lady. I've made up my mind to study real hard. I don't want Uncle Sam's money throwed away on me.'

"Later, we stood in the Fort Worth bus station. In his shirt pocket was the slip of paper on which I had written the directions for finding the school that was to give him his 'attitude' test.

"With a strong calloused hand he gripped mine. 'Thanks a million, ma'am; I feel like I am already on my way to gettin' that schoolin'. Ain't it

wonderful?'

"As I settled myself and my bags in a taxi, I began to review in my mind the gratitude and enthusiasm displayed by the prospective student. 'Why,' I the prospective student. 'Why,' I thought, 'he has the priceless ingredient for success-a right attitude. Perhaps he used the correct word after all! (Sunshine Magazine, September 1963.)

With this kind of attitude, this young man will climb to the pinnacle of suc-Without it, he could fumble along, living a life of mediocrity.

What kind of attitude do we have? What would happen if we were to take an attitude test? May I suggest that each one of us review his attitude. What motivates us into doing the things we do? Are we really happy and enthusiastic about life or is it somewhat of a bore?

Dr. C. H. Baylor, assistant medical director of The Texas Company, says that whether one is happy or unhappy is largely a matter of either remembering or forgetting to count one's blessings along the way of life. He lists some of the most common unhealthy thinking habits, which, of course result from

First, to forget the many good things in life you have and overemphasize the few things you lack.

To think that money is more important than it actually is.

To think that you are indispensable. To think that you have too much to

To think that you are exceptional or entitled to special privileges.

To forget that a sense of responsibility is essential to a democratic society.

To forget others.

To cultivate a pessimistic outlook. To feel sorry for yourself.

Let's take this last one: to feel sorry for yourself. I suppose that almost everyone in this world has one problem or another. As a matter of fact, someone has said that if we should gather all of the problems that we have into a great pile and then be permitted to take back the one we would like to have, we would probably take back our own.

Whether we are bowed down with sorrow and gloom or whether we face each day with a smile depends upon our attitude. Let me tell you about a young woman who had a problem and yet she greeted each day with a smile.

This young woman was a high school student, happy, vivacious, loved life. One day, the doctors informed her that it would be necessary to amputate her leg because of cancer. This was done. She went back to school on her crutches, still full of life, loving every minute of it, and then she was informed that her operation had been unsuccessful and that her life was drawing to a close very rapidly.

Now, this young woman's attitude could have been one of bitterness toward everything in life, but rather, she was an inspiration to her family and her friends because of her wonderful attitude. In her own words, she said, "I am thankful for the many blessings I have received throughout my life and for my wonderful parents and family. I am especially thankful for this wonderful gospel and for those who give their time to teach it to us. I truly appreciate the teachers I have had in Sunday School, Primary, and MIA."

And she goes on, "Before my opera-tion, I prayed that my leg might be saved. The Lord told me no, and afterward I thought how selfish and earthly my prayer had been. I could only see the present, and it certainly didn't seem that there could be anything for the best by losing a leg. The Lord can see much more, and he has the best interests of our whole future and eternity in mind."

This was the attitude of a teenager, a lovely girl who had the full knowledge that her life was almost over. She had

no way of knowing how far-reaching her glorious attitude would be in helping others improve theirs.

Let me tell you about some friends of mine who responded to this test so wonderfully. Just fourteen years ago, they were blessed with their firstborn, a son whom they named Carl. They were living in Germany at the time. Carl's father was a member of the Armed Forces of the United States. They were later transferred to the United States and subsequently moved from one Army post to another. As little Carl began to grow, it became obvious that he was a child of unusual talents. At the age of five, he was able to transpose some of the simple pieces of music from the major to the minor key. At the age of eight, he sang the male lead in the school Christmas musical opposite a girl in the fifth grade. He began to compose his own musical scores and played in a number of concerts. He became a Cub Scout. He won two blue ribbons in the "Pinewood Darbies." He played football with his school team. At the age of eleven, he won the outstanding scholastic award at his school in Ft. Leaven-worth, Kansas. He composed several short symphonic pieces and some concertinas. He finished reading the Book of Mormon before his eleventh year. He finished reading the Doctrine and Covenants, the Pearl of Great Price, and almost finished the Bible before he was twelve years of age.

He was ordained a deacon in the Aaronic Priesthood on his twelfth birthday. As his father said, "He looked upon the honoring of the priesthood as a sacred duty and an opportunity

second to none.'

About six months after Carl was ordained a deacon, it was found that he was afflicted with an inoperable cancerous brain tumor. He was taken to one of the finest hospitals in the entire country in Washington, D.C. It was finally determined that medical science was unable to help him further.

At this time, Carl recognized the seriousness of his illness and the possibility that it might be fatal to him. He refused to be sorrowed by this knowledge and was anxious to pursue all the learning he could get.

He was tutored at home by a most wonderful teacher and was very well along in his eighth grade studies before the disease incapacitated him.

Here was a young man not quite thirteen years of age, endowed with exceptional talent, whose attitude was an inspiration not only to his family but also to all who knew him. As his father said, "After Carl finally understood the seriousness of his illness, he refused to be sorrowed by this knowledge and was anxious to pursue all the learning that he could get."

And what was the attitude of Carl's parents? Their eldest son, the joy of their lives, a boy with brightest of pros-pects for life taken from them just

before his thirteenth year!

What bitterness could have enveloped them. They could have taken the attitude that the Lord was unjust. They had lived good lives. Why did this have to happen to a boy with such bright prospects? But rather, this was their attitude, in their own words: "We shall be eternally grateful for the thirteen wonderful years that we were privileged to have him in our midst. We know that we are blessed in the knowledge that we are sealed as an eternal family. We know that Carl was preparing to fill a mission. We know that he was prepared for that mission and that he is now filling it." No self-pity here, but rather an attitude of faith and hope and optimism, even under the most trying of circumstances!

There are many who could tell just such stories, many whose attitude has carried them and their loved ones through dark pathways into the sunlight. To each of them I express grati-tude. They are in very deed an

inspiration.

I bear you my witness that God lives and that his Son Jesus Christ is directing this, his work, through our great President and his servant, David O. McKay, and that if we will develop the right attitude toward the Master and his teachings, we will be privileged to return to his presence, in the name of Jesus Christ. Amen.



"... FOR THEY **SHALL** SEE GOD"

Spencer W. Kimball Of the Council of the Twelve

My brothers and sisters and friends the world over, we bring you greeting:

As members of The Church of Jesus Christ of Latter-day Saints, we declare in all solemnity the reality of God the Eternal Father and his Son Jesus Christ, as like as any father and son, yet distinct individuals. On more than one occasion the Christ has made known that a knowledge and acquaintance with God is basic to exaltation.

"This is eternal lives-to know the

only wise and true God, and Jesus Christ, whom he hath sent. I am he." And then his command: "Receive ye, therefore, my law." (D&C 132:24.)

Neither the Father Elohim nor the Son Jehovah would alienate himself from the children of men. It is they, the men, who cut themselves off if there be estrangement. Both the Father and the Son would gladly commune and associate with men. But men must be Godlike, pure, and perfected to attain such stature. Even with this high degree of worthiness, men must still be protected from the brilliance and glory

of the heavenly personages.

If I were to tell you that in your own back yard you could find an acre of diamonds, would you ignore the suggestion and take no trouble to search? Today, I am telling you that in easy reach there is a prize of inestimable worth. Diamonds can buy one food and shelter. Diamonds can sparkle and glitter. Diamonds can embellish and decorate. But the prize which is within your grasp is more brilliant than jewels. It will not tarnish nor be subject to market trends. I speak of the greatest gift-the gift of eternal life. It may not be obtained through mere wishing; it cannot be purchased with money; hopeful wishing will not bring it, but it is available to men and women the world over. There have been long periods of history when the total truth was not immediately available to the inhabitants of the earth. But in our day, the whole eternal program is here and can carry men to exaltation and eternal life all the way to Godhood.

Jeremiah declared:
"For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." (Jer. 2:13.)

And Amos predicted:

"Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord:

"And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not

find it." (Amos 8:11-12.)

After centuries of spiritual darkness, described by Amos and Jeremiah, we solemnly announce to all the world that the spiritual famine is ended, the spiritual drought is spent, the word of the Lord in its purity and totalness is available to all men. One needs not wander from sea to sea nor from the north to the east, seeking the true gospel as Amos predicted, for the everlasting truth is available.

Jeremiah the prophet again asked the question: "Shall a man make gods unto himself, and they are no gods?"

(Jer. 16:20.) In spite of all the gods which men make for themselves and the confusion incident thereto, the Living and True God is in his heaven and is available to his children.

The Master himself gave the basic truth that eternal life is available to those people only who have a knowledge

of the Father and the Son.

The most important question one can ask himself is this: Do I really know God the Father and Jesus Christ his Son? And in the answer is the difference between floundering through indecision or having sureness and certainty.

The Lord promised:

". . . every soul who forsaketh his sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face and know that I am;" (Ibid., 93:1. Italics added.)

The Beatitudes of Christ add: "Blessed

are the pure in heart: for they shall see God." (Matt. 5:8.) Celestial life may be had by every soul who will fulfil the requirements. To know is not enough. One must do. Righteousness is vital and ordinances are necessary.

Jehovah proclaims:
"But no man is possessor of all things except he be purified and cleansed from all sin." (D&C 50:28. Italics added.)

And the Redeemer continues: "And surely every man must repent or suf-

fer. . . ." (Ibid., 19:4.)
"... I, God, have suffered these things for all, that they might not suffer if they

would repent; "But if they would not repent, they

must suffer even as I;

"Which suffering caused myself, even God, the greatest of all to tremble because of pain. . ." (*Ibid.*, 19:16-18. Italics added.)

"I am Jesus Christ, the Son of God, who was crucified for the sins of the world, ..." (Ibid., 35:2. Italics added.)

There are three Gods: the Eternal Father, Elohim, to whom we pray; Christ or Jehovah; and the Holy Ghost who testifies of the others and witnesses to us the truth of all things.

Many seem to delight in confusing the matter with their rationalizations and human calculations. The Father and the Son, in whose image we are created, separate and distinct beings, have identifed themselves through the

The Christ declared himself to be the Lord God Almighty, Christ the Lord, the beginning and the end, the Redeemer of the world, Jesus the Christ, the mighty one of Israel, the Creator, the Son of the Living God, Jehovah.

The Father Elohim declares Jesus to be Mine only Begotten Son, the word of my power. And twice, at least, at the Jordan baptism and then on the

Mount of Transfiguration, he declared: "This is my beloved Son in whom I am well pleased." (See Mark 1:11, Luke 3:22) and stated that "the worlds were made by him: Men were made by him: All things were made by him, and through him and of him."

The Bible gives much secular and religious history and much in glorious teachings. But even with the scriptures, confusion continues in the Christian

world.

To know God, one must be aware of the person and attributes, power, and glory of God the Father and God the Christ. Moses declares he "... saw God face to face, and he talked with him. . . (Moses 1: 2.) This experience of Moses is in harmony with the scripture, which says:

"For no man has seen God at any time in the flesh, except quickened by the Spirit of God. Neither can any natural man abide the presence of God, neither after the carnal mind." (D&C 67:11-12. Italics added.)

It must be obvious then that to endure the glory of the Father or of the glorified Christ, a mortal being must be translated or otherwise fortified. Moses, a prophet of God, held the protecting Holy Priesthood: "... and the glory of God was upon Moses; therefore Moses

could endure his presence." (Moses 1:2.) Grease on the swimmer's body or a heavy rubber skin diver's suit may protect one from cold and wet; an asbestos suit might protect a fire-fighter from flames; a bullet-proof vest may save the policeman from assassin's bullets; one's heated home may protect from winter's chilling blasts; deep shade or smoked glass can modify the withering heat and burning rays of the midday sun. There is a protective force which God brings into play when he exposes his human servants to the glories of his person and his works.

Moses explained that he could endure the divine presence because "... the glory of God," (idem) was upon

Jehovah said: "Wherefore, no man can behold all my works, except he behold all my glory; and no man can behold all my glory, and afterwards remain in the flesh on the earth." (Ibid., 1:5.)

In heavenly glorious vision, Moses "... beheld the world ... and all the children of men. ..." (Ibid., 1:8.) It is significant to note that when the protection from such transcendent glory was relaxed, that Moses was left weak

and near helpless.

The scripture says: "And the presence of God withdrew from Moses, that his glory was not upon Moses; and Moses was left unto himself. And . . . he fell unto the earth." (Ibid., 1:9.) Many hours elapsed before he could regain his natural strength. He exclaimed:

". . . mine own eyes have beheld God . . . my spiritual eyes, for my natural eyes could not have beheld; for I should have withered and died in his presence; but his glory was upon me; and I beheld his face, for I was transfigured before him." (Ibid., 1:11.)

There is another power in this world forceful and vicious. In the wilderness of Judaea, on the temple's pinnacles and on the high mountain, a momentous contest took place between two brothers, Jehovah and Lucifer, sons of Elohim. When physically weak from fasting, Christ was tempted by Lucifer: "If thou be the Son of God, command this stone that it be made bread." (Luke 4:3.)

On the temple's pinnacles, the Evil One taunted again, suggesting the unwarranted use of power: ". . . Thou shalt not tempt the Lord thy God." (Ibid.,

4:12.)

On a high mountain the devil tantalized the Christ, offering kingdoms, thrones, powers, dominions, satisfactions of urges, desires, passions, the glory of wealth, ease, comfort—all to possess on condition that he worship Lucifer.

The Lord in his mortality was tempted but resisted: "Get thee hence, Satan: . . ." (Matt. 4:10) he said.

Abraham was tempted; Moses and all men must prove themselves.

Now came Satan, contending for the subservience of Moses. Satan, also a son of God, had rebelled and had been cast out of heaven and not permitted an earthly body as had his brother Jehovah. Much depended upon the outcome of this spectacular duel.

And again, could the mastermind, Lucifer, control and dominate this Prophet Moses who had learned much directly from his Lord? "Moses, son of man, worship me," the devil tempted. with promise of worlds and luxuries and power. But, he courageously:

". . . looked upon Satan and said, 'Who art thou? For behold, I am a son of God, in the similitude of his Only Begotten. . . " (Moses: 12:13.) And Moses knew well his role and was prepared for this master-mind:

"... where is thy glory, that I should

worship thee?

"For behold, I could not look upon God, except his glory should come upon me, and I were strengthened before him. But I can look upon thee in the natural man. Is it not so surely?" he taunted. (Ibid., 1:13-14.)

"Blessed be the name of my God, for his Spirit hath not altogether withdrawn from me, or else where is thy glory, for it is darkness unto me?

"And I can judge between thee and God"; (Ibid., 1:15.) The contrast was compelling. Moses the priesthood bearer must be protected to see Jehovah but

could face this impostor with his natural eyes and without discomfort. What a contrast!

And with full knowledge now and with great fortitude the prophet demanded: "Get thee hence, Satan; . . .

(Ibid., 1:16.)

The liar, the tempter, the devil unwilling to give up this possible victim, now in rage and fury: ". . . cried with a loud voice, and rent upon the earth, and commanded, saying, I am the Only Begotten, worship me." (*Ibid.*, 1:19.)

Moses recognized the deception and saw the power of darkness and the "bitterness of hell." Here was a force not easily reckoned with nor evicted. Terrified, he called upon God, then commanded with new power: "I will not cease to call upon God... for his color has been were whether I. glory has been upon me, wherefore I can judge between him and thee." (Ibid., 1:18.)

". . . In the name of the Only Begotten, depart hence, Satan." (Ibid.,

Ĭ:21.)

Not even Lucifer, the Star of the Morning, the arch-enemy of mankind can withstand the power of the priesthood of God. Trembling, quaking, cursing, weeping, wailing, gnashing his teeth, he departed from the victorious Moses.

When properly protected with the glory of God, and when sufficiently per-

fected, man can see God.

Again, the glory of the Lord was upon him and he heard the promise: " thou shalt deliver my people from bondage. . . " (Ibid., 1:26.)

"... and thou shalt be made stronger than many waters; for they shall obey thy command as if thou wert God."

(Ibid., 1:25.)

What a promise. What power! As one hears this promise from the God of heaven, one can envision water coming from the rock, manna from the sky, quails from the bushes, and the waters of the sea rolling back to provide dry crossing for the refugee children of Israel.

A heavenly visitor identified himself to Abraham: "I am the Lord, thy God; I dwell in heaven....

"My name is Jehovah. . . ." (Abraham 2:7-8.) And Abraham: ". . . talked with the

Lord, face to face, as one man talketh

with another; . . .
"And he said unto me: My son, my son . . . And he put his hand upon mine eyes, and I saw those things which his hands had made . . . and I could not

Abraham was protected so that he not only could withstand the glory of the Lord, but he could see and comprehend. The visions which Abraham saw at this time before his sojourn in Egypt were beyond all description. Perhaps no

see the end thereof." (Ibid., 3:11-12.)

soul even with the strongest telescopes has ever seen the thousandth part of what Abraham saw as to this universe with all its limitless parts and functions. He also saw the creation of this earth, and the Father is quoted:

"And worlds without number have I created; and I also created them for mine own purpose; and by the Son I created them, which is mine Only Begotten Son." (Moses 1:33.)

How great the power of God, the

How great the power of God, the majesty of God, the glory of God! Again, when Jehovah came to call Saul of Tarsus to his mission, the vision was given to him only.

"And the men which journeyed with him stood speechless, hearing a voice, but seeing no man." (Acts 9:7.)

But Saul of Tarsus saw Jehovah, the glorified Christ, and heard his voice and conversed with him. Even partially protected as he was, the brilliance of the light from heaven in which he centered—greater than the noonday sun—Paul collapsed to the earth, trembling, shocked. The voice said: "I am Jesus whom thou persecutest. ..." (*Ibid.*, 9:5.)

So intense and brilliant was the light that even with such protection, he was blinded. He said: "And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus." (*Ibid.*, 22:11.)

A priesthood miracle restored sight to Paul after three days of total darkness. The glory of the Lord! How great and magnificent!

Paul told Timothy: "... Christ ...
"... is the blessed and only Potentate, the King of kings, and the Lord of lords,

"Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: . . ." (1 Tim. 6:14-16.)

Énoch also needed protection, for the Lord, speaking to Enoch, said:

"Anoint thine eyes with clay, and wash them, and thou shalt see. . . . And he beheld the spirits that God

And he benefit the spirits that God had created, and he beheld also things which were not visible to the natural eye; . . ." (Moses 6:35-36.)

The godless dared not touch him "... for fear came on all of them that heard him; for he walked with God." (*Ibid.*, 6:39.)

Daniel was worried so much so that he mourned for three weeks and took no pleasant bread nor meat nor wine. Then came his vision which he alone saw:

". . . I retained no strength," he said.

"Yet heard I the voice of his words:
... then was I in a deep sleep on my face, and my face toward the ground.
"And behold, an hand touched me,

which set me upon my knees and upon the palms of my hands.

the palms of my hands.

"And when he had spoken such words unto me, I set my face toward the ground, and I became dumb." (Dan. 10:8-10, 15.)

There is another world with which we mortals are little acquainted. It may not be far from us. Peter, James, and John, the Presidency of the Church, came to know the power of God. These three central figures climbed the high mountain with the Lord Jehovah, while he was yet in the mortal world before his crucifixion. In the high mountain was solitude, apartness, and privacy.

What a glorious experience! The Son of God, their Master, "was transfigured before them, and his face did shine as the sun, and his raiment was white as the light" (Matt. 17:2) and heavenly beings Moses and Elias appeared to them. ". . . a bright cloud overshadowed them: and behold a voteout of the cloud, which said, This is my beloved Son, in whom I am well pleased; Hear ye him." (Ibid., 17:5. Italics added.)

The glory of the contact was more than they could bear and they collapsed, alling on their faces. While in this state unprintable, unspeakable, unutterable things were said and done. The three mortals thus protected survived even this withering flery experience.

Realizing that death by martyrdom was imminent and that a verbal witness could be forgotten and that his important knowledge must be perpetuated down through the ages, Peter bore his solemn witness in writing. No fable was this, no conjuring of the imagination was this, no imagination of human minds was this . . . it was real and certain:

"(we) . . . were eyewitnesses of his majesty.

"For he (Christ) received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is My beloved Son, in whom I am well pleased.

"And which voice came from heaven we heard, when we were with him in the holy mount." (2 Pet. 1:16-18. Italics added.)

The pattern was established, the chart made, the blueprint drawn. Under special need, at special times, under proper circumstances, God reveals himself to men who are prepared for such manifestations. And since God is the same yesterday, today, and forever, the heavens cannot be closed except as men lock them against themselves with disbelief.

In our own dispensation came another similar grandiose experience. The need was imperative; an apostasy had covered the earth and gross darkness the people, and the minds of men were clouded, and light had been obscured in darkness. The time had come. Religious liberty would protect the seed until it could germinate and grow. And the individual was prepared in the person of a youth, clean and open-minded, who had such implicit faith in the response of God that the heavens could not remain as iron and the earth as brass as they had been for many centuries.

This budding prophet had no preconceived false notions and beliefs. He was not steeped in the traditions and legends and superstitions and fables of the centuries. He had nothing to unlearn. He prayed for knowledge and direction. The powers of darkness preceded the light. When he knelt in solitude in the silent forest, his earnest prayer brought on a battle royal which threatened his destruction. For centuries, Lucifer with unlimited dominion had fettered men's minds. He could ill-afford to lose his satanic hold. This threatened his unlimited dominion. Let Joseph Smith tell his own story:

"... I was seized upon by some power which entirely overcame me... to bind my tongue... Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction.

"... at the very moment when I was ready to ... abandon myself to destruction—not to an imaginary ruin but to the power of some actual being from the unseen world... I saw a pillar of light exactly over my head, above the brightness of the sun.

". . I found myself delivered from the enemy which held me bound. When the light rested upon me, I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—This is My Beloved Son. Hear Him!" (Joseph Smith 2:15-17.)

Young Joseph finally recovered his voice and asked the pertinent questions for which he had come and a conversation ensued, most of which was forbidden him to write. He continues:
"... When I came to myself again, I found myself lying on my back, looking up into heaven..." (Ibid., 2:20.)

Joseph had had the same general experience of Abraham and Moses and Enoch who had seen the Lord and heard his voice. In addition, he heard the Father, bearing witness of the Son, as had Peter, James, and John on Transfiguration's Mount. He had seen the person of Elohim. He had fought a desperate battle with the powers of darkness as had Moses and Abraham. All ike them all, he was protected by the glory of the Lord. This young man gave a new concept to the world. Now at least one person knew God without

question, for he had seen and heard.

Again the Prophet reports the veil was lifted from their minds and the eyes of their understandings were opened and he and Oliver Cowdery in the temple saw the Lord Jehovah who said unto them:

"I am the first and the last. I am he who liveth, I am he who was slain; I am your advocate with the Father.'

(D&C 110:4.)

"His eyes were as a flame of fire; the hair of his head was white like the pure snow; his countenance shone above the brightness of the sun; and his voice was as the sound of . . . great waters. . . ." (*Ibid.*, 110:3.)

And on another occasion, the prophet speaks of the Only Begotten Son: "We, . . . being in the spirit. .

"(we could) see and understand the

things of God-

'(and the) Only Begotten Son. . . . "Of whom we bear record; . . . whom we saw and with whom we conversed in the heavenly vision." (*Ibid.*, 76:11-14.)
". . . and the glory of the Lord shone round about.

"And we beheld the glory of the Son, on the right hand of the Father,

and received of his fulness;

"And saw the holy angels, and them who are sanctified before his throne, worshiping God, and the Lamb, who worship him forever and ever.

"And now, after the many testimonies which have been given of him, this is

the testimony, last of all, which we give of him: That he lives!

"For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father." (Ibid., 76:19-

"And this we saw also and bear record, that an angel of God who was in authority in the presence of God, who rebelled against the Only Begotten Son whom the Father loved and who was in the bosom of the Father, was thrust down from the presence of God and the Son,

"And was called Perdition, for the heavens wept over him-he was Lucifer,

a son of the morning." (Ibid., 76:25-26.)
And eternal life again was made available to men in the earth, for does not the scripture say: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.) And so we return to the promise made on the hill in Palestine. "Blessed are the pure in heart: for they shall see God.' (Matt. 5:8.)

Men who know God and love him and live his commandments and obey his true ordinances may yet in this life, or the life to come, see his face and know that he lives and will commune

with them.

Our friends, I invite further inquiry.

I testify to these truths, in the name of Jesus Christ. Amen.

Monday Morning Session, April 6, 1964

THE LDS CHURCH AT THE WORLD'S FAIR

Bernard P. Brockbank Assistant to the Council of the Twelve

Brethren and sisters: I am thankful for the gift of the Holy Ghost, and I pray for the inspiration of this great comforter. Isn't it humbling and glorious to be an active member of The Church of Jesus Christ of Latter-day Saints? I find it a great joy and blessing to visit the Saints in many parts of the world. It is a privilege to shake their hands and to call them brother and sister. I like the warmth and the joy that come from this great family tie. Happiness truly comes from God and his righteousness.

The first great goal of this life was given by Jesus Christ our Savior, leader, and example, when he said, ". . . seek ye first the kingdom of God, and his righteousness; . . ." (Matt. 6:33.) There

is no other goal ahead of this first goal.
I would like to speak briefly about the scriptures and missionary work. No one ever needs to make excuses or apologize for the scriptures. The Apostle Paul said, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

"That the man of God may be perfect, thoroughly furnished unto all good

works." (2 Tim. 3:16-17.)

I repeat, "All scripture is given by inspiration of God." Anyone changing or placing a personal interpretation that changes the true meaning of the scriptures is placing himself and his abilities above the God-inspired scriptures.

When the gospel and Church of Jesus Christ were restored to this earth in 1830 by a Prophet of God, the scriptures were again restored to their true light and meaning. Immediately after the restoration, the great missionary program of the Church was commenced. The Savior said in a revelation to the Prophet Joseph Smith, " behold the field is white already to harvest; . . ." (D&C 4:4.) Christ said when he lived upon the earth that there were many people to be brought into the Church "but the labourers are few." (Matt. 9:37.)

Today, 1964, the field is still white

and ready to harvest. There are millions waiting today for the restored gospel of Jesus Christ, but the laborers are few. We must find ways to reach and teach every creature. I sometimes wonder if we have actually taught one percent of God's children. That would be over thirty million. I know that millions have heard about the Church, but there is no substitute for the teacher.

Under the inspiration and direction of our Prophet David O. McKay, we have undertaken a great and far-reaching missionary program in the New York World's Fair. Millions of people will have the opportunity to hear testimonies and see fruits of the gospel in the restored Church of Jesus Christ. Jesus said, "... by their fruits ye shall know them." (*Ibid.*, 7:20.) The fruits through the exhibits based upon the scriptures will be shown and taught.

Our pavilion and exhibits are built and designed to give a sacred atmosphere and a spirit of rest and peace. Our theme is "Man's Search for Happiness." We want to show and impress upon all who attend, that happiness comes from seeking first the kingdom of God and his righteousness.

As people enter the pavilion, they will see an Adam and Eve statue and the masterful painting of the ancient prophets. The scriptural messages which will be written in text will show our acceptance of the Old Testament

scriptures.

The heroic-sized marble statue of Jesus Christ and the inspired painting of the Twelve Apostles will show that we accept Jesus Christ, the Twelve Apostles, and the scriptures of the New Testament. The one-hundred-ten foot mural, picturing the teachings of Jesus Christ, will touch the hearts of the true Christians. Jesus Christ is shown coming up out of the waters of the River Jordan after being baptized by John the Baptist. The Holy Ghost is represented in the form of a dove, and the voice of God the Eternal Father saying, ". . . This is my beloved Son, in whom I am well pleased," (ibid., 3:17)-a picture that even touches the heart of the unbeliever. This is one of the great examples and messages of the New Testament, and the artist under inspiration has created and pictured this glorious occasion when God expressed from heaven that he was pleased with his Son.

The mural continues with Jesus calling the fishermen, Peter and Andrew. Another picture shows the calling and ordaining of the Twelve Apostles; Jesus is also pictured teaching the multitudes in Jerusalem; Jesus praying at Gethsemane while the apostles slept; Judas and the betrayal kiss; the crucifixion; the meeting of the Resurrected Christ and the apostles after his resurrection; the ascension of Jesus Christ and the

two men in white apparel saying, ". . . this same Jesus, which is taken up from you into heaven, shall so come in like manner . . " (Acts !: !1)—a most impressive mural. The golden-rayed room, built around Jesus Christ, is inspiring, soul-searching, and magnificent. Many will receive their first inspiration of this Church as they enter this pavilion.

We will briefly show the apostasy from the teaching of Jesus Christ, that man in many cases substituted his own doctrines and programs; men did away with the Twelve Apostles, changed the baptism, and substituted an incorporeal and incomprehensible God for our Living, Personal Heavenly Father.

The mural continues to show John the Revelator on the Isle of Patmos. John in vision saw an angel and said, 'And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,"-(Rev. 14:6) often quoted and unique to this Church. Our message to the world is' that this angel came to the Prophet Joseph Smith and restored the everlasting gospel, and that it is going forward today to every nation, kindred, tongue, and people.

As we walk into the first vision diorama, we see the boy-Prophet, Joseph Smith, kneeling in humble prayer in the Sacred Grove, and we feel as if we are in that grove of trees wit-

nessing his first vision.

Millions accept Moses, Abraham, Jacob, Isaiah, and all of the ancient prophets of God as prophets of God, and heavenly messengers appeared unto them many times. Millions accept the Apostle Peter, John the Revelator, Paul, and the other Apostles of the Lord Jesus Christ, and they all had heavenly visitations and manifestations. If we stay with the God-given scriptures, heavenly manifestations are part of God's earth program, and the Prophet Joseph Smith's first vision is in harmony with the scriptures.

A twin diorama showing Jesus Christ teaching in and around Jerusalem on the Eastern Hemisphere and in the Americas on the Western Hemisphere is impressive and brings to light his statement that he had other sheep which

he must visit.

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The Bible contains the God-inspired scriptures of the Eastern Hemisphere. The Book of Mormon contains the God-inspired scriptures of the Western Hemisphere. Today men are looking for evidence of divine power; it can be found in the Holy Bible and in the Book of Mormon, and among the prophets and Apostles of the Lord.

A statue showing the restoration of the priesthood by Peter, James, and John, messengers sent from heaven, upon the head of the Prophet, will portray the restoration of this great power. One hundred back-lighted transparencies have been created and taken from all parts of the world to show the fruits of the Church.

A diorama showing eternal life has been created around the words of Jesus that have been quoted here several times at this conference, "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.) An inspired moving picture on eternal life. has also been created to inspire and touch the hearts of the truth-seeker.

The Tabernacle Choir, a great missionary, will be at the fair also. Three hundred Singing Mothers will be there.

I heard several fine sermons on Easter from prominent ecclesiastical scholars encouraging the people to return to religion. We already have an abundance of varied religions on this earth, but all of God's children should turn to the God-inspired scriptures and to the gospel teachings of Jesus Christ. They should seek first the kingdom of God.

Brothers and sisters, we sincerely and humbly ask for your prayers for the success of the Lord's work at the World's Fair and for the great missionary program of the Church, that we may more fully teach the gospel of Jesus Christ to every nation, kindred, tongue, and people, and I ask this in the name of Jesus Christ. Amen.

*

"TUDGE NOT . . . "

Thorpe B. Isaacson Assistant to the Council of the Twelve

President McKay, President Brown, President Tanner, President Smith, my beloved brethren of the General Authorities, my dear brothers and sisters: I would like to testify to you that these brethren are servants and prophets of God our Eternal Father. I know today we miss Elder LeGrand Richards, Apostle LeGrand Richards. I say "apostle" intentionally because truly he is an Apostle of the Lord Jesus Christ. We have missed his sitting here by the side of Brother Romney for these three days. I visited with him this morning. He is home and looks very fine. He sends his love to the people, the Saints, and thanks you for your prayers. He does love the Saints, and I can say to him, "We love you, too, LeGrand. You are a great soul."

The first and great commandment is: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

"And the second is like unto it, Thou shalt love thy neighbour as thyself." (Matt. 22:37, 39.)

Now, just who is your neighbor? We are living in a somewhat complex society, when things sometimes are not quite as they seem. And now as we are facing a state and national election, perhaps we should conduct ourselves and our public statements and accusations a little differently than we have done in the past.

The Lord has said:

"Judge not, that ye be not judged. "For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine

own eye?" (Ibid., 7:1-3.)

We have two great American political parties in this country—the Republican Party and the Democratic Party—and I believe that most citizens believe in the two-party system and desire to preserve it. Sometimes we speak about the op-position candidate as if we would like to destroy one or the other political party. Recently, I heard two men speaking about a certain candidate of the opposite party to which they belonged. One of the men said, "If he runs, before he is through, we will ruin him." Some of us can recall where men have been practically ruined because of treacherous political campaigns. I wonder if any political office is worth that price. Certainly, we can talk principles and policies without degrading the integrity and even the good name and the family reputation of any candidate of either party.

As citizens of this great country and members of both major political parties, we can be thankful for belonging to a nation under God and for a faith which, if practised, can see us through any hour of trouble. The atmosphere of hate and intolerance will likely be partly responsible for sad events occurring in this choice country—a

choice land!

We should all be thankful and grateful that this government is an inspired form of government and our personal rights and liberties will continue unabated. Ours is a free country, and freedom requires people to think for themselves and develop their own abilities. Tolerance and respect for the opinion of others should be cherished and practised. Each of us could learn to distinguish between men and their ideas, to disagree without being disagreeable, and to take no pleasure in ruining any man or his good name or

his future because most of us, if not all of us, have guilt enough-each in his

own way.

Perhaps there is a great lack of tolerance. We should not debase and deprive those with whom we may differ by character or custom but realize that there is a time and place for everything. The courage to defend the right does not give one the right to destroy those who disagree. The world is in constant conspiracy against brave men. Moral courage has been to a greater or less extent missing or lacking in the Ameri-

Competition in America is keen but that does not justify the attempt to ruin a man's good name in order to achieve, nor does it justify short cuts in our taking advantage of the

other fellow.

Should Americans set themselves one against another in bitterness and suspicion? Are we developing tolerance, moral courage, patience, etc., or have these virtues become de-emphasized in American life? To what degree would we go to defeat another?

Some years ago an article written by President David O. McKay was published, entitled "Protecting One Another's Honor." It might be well for each one of us to adapt this article to ourselves, Today that should be emphasized and practised. Yes, it should even become part of our own life. May I quote some statements from that article. President McKay states, and I quote:

"To defend one's country is a worthy deed! Patriotism is a virtue. In protecting the good name and holding in-violate the word of their country, men in the service of their country may rise to the heights of true nobility. . . .

'The same virtue is possessed by him who with unwavering integrity protects the honor and good name of his friends and associates [yes, even his competitors]. It is the best within him expressing itself.

In upholding the good in others he makes better his own soul. He that looks for the good shall find it; and he who protects another's good name makes

bright his own.

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"But the opposite is true as well. If every man is the keeper of his brother's good name, he who proves false to his trust weakens his own good character, stains his own soul. There is a mean element in human nature which 'feeds fat' upon seeing weaknesses and faults in others-which secretly gloats upon others' failures. The more one yields to this meanness, the meaner one becomes. . . .

"It is from this base side of humanity that spring slander and backbiting, . . . gross evils in society that produce discord, distrust, and devilishness—that cause . . . sorrow and broken hearts. . . . Families are broken up because of distrust aroused by faults magnified and virtues overlooked. Ties of friendship are broken, societies and organizations weakened by dissension and ill will, and even governments undermined because men fail to defend the honor and good name of their colleagues and governing officials. Much of this is the result of the failure to look for the good and not

for the bad in others.

"Looking for the good does not mean being blind to the bad. Human nature is full of weaknesses and frailties; . . . But in organized society . . . there are means established whereby weaknesses may be corrected and evils overcome. They are only made worse when magnified and multiplied by gossip's idle tongue. It is a deplorable fact that the eye of the gossip and the slanderer sees not only no good in others, but sees 'evil where no evil exists.' Ofttimes, many evil, vicious things that are circulated exist only in the imagination of . . . evil-thinking minds. How sordid must be that person's soul who would defame the honor and good name of an innocent friend or neighbor!

"True religion as exemplified in the gospel of Jesus Christ teaches that every man should be the defender of his brother's good name. It goes even further by requiring everyone to over-

look another's trespasses:

... ye ought to forgive one another; for he that forgiveth not his brother his trespasses standeth condemned before the Lord; for there remaineth in him the greater sin.' (D&C 64:9.)

"To pray for power to see things as they are, not as others imagine them to be; to cherish charity in our hearts for our fellow men; to realize that, next to love, sympathy is the divinest attribute of the human soul, and to manifest it for all things, both great and small; to strive by righteous endeavor to hasten the day when men of all nations shall live as brothers-these are some of the ideals of life which should be emphasized by all men everywhere. . . "
(The Instructor, Vol. 95, June 1960, pp. 177-178.)

Most men have plenty of trouble anyway. Why should we add to the humiliation, embarrassment, sorrow, and worry of another? Yes, most men are already carrying a heavy load. Why should any one of us wish to add to that already heavy cross? May we put aside bitterness, hate, jealousy, and quit judging the other fellow! If we could have courage to come to the rescue of the man who is being attacked when he is not present to defend him-self, we could save the heartbreaks of

one another.

May I quote from William George Jordan:

"The second most deadly instrument of destruction is the gun—the first is the human tongue. The gun merely kills bodies; the tongue kills reputations and ofttimes ruins characters. Each gun works alone; each loaded tongue has a hundred accomplices.

"The havoc of the gun is visible at once, the full evil of the tongue lives

through all the years. . . . "The crimes of the tongue are words of unkindness, anger, malice, envy, bitterness, harsh criticism, gossip, lying and scandal. Theft and murder are awful crimes, yet in any single year the aggregate sorrow, pain and suffering they cause in a nation is microscopic when compared with the sorrows that come from the crimes of the tongue.

"At the hands of a thief or a murderer few of us suffer, even indirectly. But from the careless tongue of friend, the cruel tongue of enemy, who is free? No human being can live a life so true, so fair, so pure as to be beyond the reach of malice or immune from the poisonous emanations of envy. The insidious attacks against one's reputation, the loathsome innuendoes, slurs, half-lies by which jealous mediocrity seeks to ruin its superiors, are like those insect parasites that kill the heart and life of a mighty oak.

"Scandal is one of the crimes of the tongue, but it is only one. Every individual who breathes a word of scandal is an active stockholder in a society for the spread of moral contagion. He is instantly punished by nature by having his mental eyes dimmed to sweetness and purity, and his mind deadened to the sunlight and glow of charity.

"A few words lightly spoken by the tongue of slander, a significant expression of the eyes, a cruel shrug of the shoulders, with a pursing of the lips—and then friendly hands grow cold, the accustomed smile is displaced by a sneer, and one stands alone and aloof with a dazed feeling of wonder at the vague, intangible something that has caused it all.

"For this craze for scandal, sensational newspapers of today are largely responsible. [I am not referring to our newspapers.] Each newspaper is not one tongue, but a thousand or a million tongues, telling the same foul story to as many pairs of listening ears. The vultures of sensationalism scent the carcass of immorality afar off. From the uttermost part of the earth they collect the sin, disgrace and folly of humanity, and show them bare to the world.

"They do not even require facts, for morbid memories and fertile imaginations make even the worst of the world's happenings seem tame when compared with their monstrosities of invention. These stories, and the discussions they excite, develop in readers a cheap, shrewd power of distortion of the acts of all around them." (The Kingship of Self-Control by William George Tordan.)

When we look at other men, we may think they have no problems, that they have no worries, no sadness; but someone said, "Do not judge another man until you have walked in his shoes for a while!"

"Nay speak no ill; a kindly word Can never leave a sting behind; And, oh, to breathe each tale we've

heard Is far beneath a noble mind. Full oft a better seed is sown By choosing thus the kinder plan, For, if but little good is known, Still let us speak the best we can.

"Give me the heart that fain would

Would fain another's faults efface. How can it please the human pride, To prove humanity but base? No, let us reach a higher mood, A nobler estimate of man; Be earnest in the search for good And speak of all the best we can.

"Then speak no ill, but lenient be To other's failings as your own. If you're the first a fault to see, Be not the first to make it known, For life is but a passing day; No lip may tell how brief its span; Then, O the little time we stay, Let's speak all the best we can.

-Anon, Hymns, Church of Jesus Christ of Latter-day Saints,

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May God bless us that we may do so, and that we shall never add to the worries of a friend or a brother, I pray in the name of Iesus Christ. Amen.



THE SECOND COMING OF CHRIST

John Longden Assistant to the Council of the Twelve

Much has been said about the resurrection of Jesus Christ during this conference, and for several weeks past by many peoples of the Christian faith as the Easter season has been commemorated. The resurrection, we testify, is a reality. Every testimony-bearing member of this Church gives this witness.

Today, I should like to speak about a reality yet to come-the second coming of Jesus Christ. The signs and events preceding his second coming are clearly taught in the scriptures and furthermore are being fulfilled now.

By way of review, while the Savior was upon the earth on one occasion he

met with:

"The Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven.

"He answered and said unto them, When it is evening, ye say, It will be fair weather: for the sky is red.

"And in the morning, It will be foul weather to day: for the sky is red and lowring. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?" (Matt. 16:1-3.)

I well remember as a boy in England hearing this statement many times, "Red sky at night, sailors take delight. Red sky in the morning, sailors take warning."

Later, the Savior sat upon the Mount of Olives; the disciples came unto him privately, saying: ". . . Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?

"And Jesus answered and said unto them, Take heed that no man deceive

you.
"For many shall come in my name, saying, I am Christ; and shall deceive

"And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet.

For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.

'And then shall many be offended, and shall betray one another, and shall

hate one another.

10-14.)

"And many false prophets shall rise, and shall deceive many.

'And because iniquity shall abound, the love of many shall wax cold.

"But he that shall endure unto the end, the same shall be saved.

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Ibid., 24:3-7,

Think of the signs and events of the past several weeks-world-wide, bearing on these predictions. We note, then, as the time approached for the Savior's departure from his disciples, he gave them instructions as to their mission, to carry the gospel to all the world. He also instructed them in relation to conditions which would prevail on the earth preceding his second coming.

Peoples of the earth would reject him and his mission. False doctrines would arise and there

would be wars and rumors of wars because of the difficulties that would arise in the hearts of men. Nation would rise against nation. Peace would be taken from the earth, but his disciples should endeavor to remain faithful and true to their covenants to the end.

As we review the happenings of the past few years, we realize the most dreadful wars of all time have been fought in this dispensation, and the end is not yet. There are uprisings in many, many countries today. We have signs in the heavens and in the earth. Have they become so common we fail to recognize them? In recent years, around the world, we have had some of the most destructive earthquakes of history. Distress in and among nations is increasing daily. Will anyone say that men's hearts are not failing them? Today, millions of people sit and tremble in fear of what may happen. The wickedness of the world increases. Nations are preparing more earnestly than ever before for the final great struggle.

Among the wonderful signs which would be given to indicate the near approach of his advent, there would not only be wars but also earthquakes in divers places, distress among nations, elements in commotion in tornados and hurricanes, the sea heaving itself beyond its bounds. There would be signs in the heavens as well as in the earth of unusual proportions. To impress his disciples that these events would surely come, the Savior said:

"Heaven and earth shall pass away, but my words shall not pass away.

"But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." (*Ibid.*, 24:35-36.)

Today weapons are being made more dreadful than ever known before, and fear enters into the hearts of all people. Is it so that we are able to see that the sky is red in the morning or in the evening and yet fail to see the signs in the heavens or in the earth? Surely there will be signs among the heavenly bodies before the end shall come. The earth will reel, the sun be darkened, the moon not give its light.

Is the airplane flying in the skies from one country to another a sign? The heavens are filled with them, and people are fulfilling the prophecy of Isaiah 60:8. "Who are these that fly as a cloud, and as the doves to their

windows?"

Moreover are not the missiles which are shot into the outer space and which revolve around the earth signs? Will anyone say that these do not, in a large measure, come under the prediction made by the Lord on the Mount of Olives almost 2000 years ago? Surely they are signs in the heavens, and there will yet come other signs as the Lord has promised.

It appears that the trouble brewing in this world in which the hearts of men are failing them is here, and other even greater manifestations of the near approach of the Lord are yet to come. Will we be in a category of the people in the days of Noah as recorded in Luke? "And as it was in the days of Noe, so shall it be also in the days of the Son of man.

"They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and de-

stroyed them all.

"Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they

builded;

"But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. "Even thus shall it be in the day

"Even thus shall it be in the day when the Son of man is revealed."

(Luke 17:26-30.)

Or as Peter predicted in 2 Peter 3:3-4: "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,

"And saying, Where is the promise

of his coming? . . ."

True, the precise time of Christ's coming has not been made known to man. Yet I have no fear in my heart. Neither has anyone with a testimony of the gospel of Jesus Christ. By learning to comprehend the signs of the times, by watching the development of the work of God among the nations, and by noting the rapid fulfilment of significant prophecies, we may perceive the progressive evidence of the approaching event; but the hour or the day, no man knoweth, neither the angels in heaven nor shall they know until he comes. His coming will be a surprise to those who have ignored his warnings and who have failed to watch. Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh. Likewise, Peter predicted the Saints

Likewise, Peter predicted the Saints also shall hardly escape. Nevertheless I, the Lord, am with them. (See 1 Pet. 4:18.) This is a great promise to those who will keep their covenants. Another sure sign to take place before his second coming was the restoration of the gospel and kingdom here on earth of the Lord Jesus Christ. This we testify

took place 134 years ago.

The scriptures are replete with testimonies pertaining to the second coming of Jesus Christ. I would have you note Job and the Prophet Daniel, also the words of the Apostles after the crucifixion of Jesus: "... this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1:11.)

Timothy had this to say: ". . and unto them that look for him shall he appear the second time. . ." (Heb.

9:28.) Likewise the Apostle Paul had this firm conviction when he said: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: . . ." (1 Thess. 4:16.)

But the crowning testimony of all is from the Savior of the world himself: "... I am Jesus Christ, who cometh quickly, in an hour you think not" (D&C 51:20), given by revelation from the Lord to the Prophet Joseph Smith

in May 1831.

May we be in the category predicted by the Savior: "But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

"Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." (Matt. 24:43-44.)

I bear witness that the messages of

I bear witness that the messages of this conference have been to warn, advise, counsel, and encourage everyone to prepare and be ready to meet the Master, whether we are still living in mortality or have completed our missions here.

May we then observe the signs which are so evident and have the desire to labor and watch and so live as if the Savior were going to come today, is my prayer in the name of Jesus Christ. Amen.

Monday Afternoon Session, April 6, 1964

"HE IS RISEN"

Ezra Taft Benson
Of the Council of the Twelve

Humbly and gratefully I approach this sacred assignment.

As the ancient Apostle declared on the Mount of Transfiguration: ". . it is good for us to be here: . ." (Matt. 17:4.)

I am grateful to President David O. McKay, whom I sustain as a prophet of God, for inviting Sister Benson and me to attend this great conference, even though we had not expected it, and even though it is not easy to leave

the mission field.

Have you ever attended a missionwide conference of more than two hundred devoted, enthusiastic, wonderful missionaries? We were in the midst of a series of such inspiring meetings when President McKay's cablegram arrived. In fact, we concluded one of these missionary conferences in Dusseldorf, Gersionary conferences in Dusseldorf, Germany, only Wednesday, April l. It was, I believe, the best April First Day

I have ever spent.

We bring you the love and greetings of 2100 of some of the finest young men and women to be found anywhere, your sons and daughters. They are not perfect, but I say to you, they are a credit to their loved ones, their communities, and the Church. I know the Lord loves them and is magnifying them, at times even beyond their natural abilities, which is one of the most soul-satisfying experiences that can come to man.

We bring you warm greetings from twelve dedicated mission presidents and

their devoted companions.

We also bring you the love and fellowship of tens of thousands of faithful members—many of them new in the Church—from Norway, Sweden, Finland, Denmark, Switzerland, Austria, and Germany, who love the Lord and his work and rejoice in the brotherhood

they enjoy in the Church.

It is a high and sacred honor to bear witness to the divine mission of Jesus Christ; to represent his great Church; to be an ambassador of truth to our Father's children; to be called by a prophet of the Lord to go into the world and proclaim the glad tidings that God has again spoken from the heavens: that the heavens are not sealed, that God still communicates with men on the earth, and that the pure gospel of Jesus Christ has again been restored to the earth in its fulness.

I rejoice in this glorious privilege, thank the Lord for this rich opportunity and blessing, and bear solemn witness

to the truth of these things.

We meet here in this great conference with a prayer of gratitude in our hearts and on our lips for the privilege of living in this choice period when the light of truth has burst forth. We meet in a great Christian nation—a nation with a solid spiritual foundation—a nation departing from its basic concepts.

As a people we have just joined with others of the Christian world in the celebration of Easter. Today flags are at half mast as we mourn the passing of a great patriot, General Douglas MacArthur, and the sweet wife of our beloved Brother S. Dilworth Young, It is, therefore, most fitting that we consider together that most glorious event, the resurrection of the Lord Jesus Christ.

I bear witness to you that Jesus is the Christ, the Savior and Redeemer of the world—the very Son of God.

He was born the babe of Bethlehem. He lived and ministered among men.

He was crucified on Calvary. His friends deserted him.

His closest associates did not fully understand his mission, and they

doubted. One of the most trusted

denied knowing him.

A pagan governor, struggling with his conscience after consenting to Jesus death, caused a sign to be erected over the cross proclaiming him "JESUS OF NAZARETH THE KING OF THE JEWS." (John 19:19.)

He asked forgiveness for his tormentors and then willingly gave up

his life.

His body was laid in a borrowed tomb.

An immense stone was placed over the opening.

In the minds of his stunned followers over and over echoed some of his last words, ". . be of good cheer; I have overcome the world." (*Ibid.*, 16:33.)

On the third day there was a great earthquake. The stone was rolled back from the door of the tomb. Some of the women, among the most devoted of his followers, came to the place with spices "and found not the body of the Lord Jesus." (Luke 24:3.)

Angels appeared and said simply, "Why seek ye the living among the

dead?

"He is not here, but is risen." (Ibid., 24:5-6.)

There is nothing in history to equal that dramatic announcement: "He is not here, but is risen."

The greatest events of history are those which affect the greatest number for the longest periods. By this standard, no event could be more important to individuals or nations than the resurrection of the Master. The eventual resurrection of every soul who has lived and died on earth is a scriptural certainty, and surely there is no event for which one should make more careful preparation. Nothing is more absolutely universal than the resurrection. Every living being will be resurrected. "... as in Adam all die, even so in Christhall all be made alive." (1 Cor. 15:22.)

There are those, however, who act as though they do not believe in eternity or a resurrection. They cower at the thought of nuclear war, and to save their own bodies they would have peace at any price. Yet the best assurance of peace and life is to be strong morally and militarily. But they want life at the sacrifice of principles. Rather than choose liberty or death, they prefer life with slavery. But they overlook a crucial scripture ". . . fear not them which kill the body but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell." (Matt. 10:28.) The Lord could, I suppose, have avoided the war in heaven over free agency. All he needed to do was to compromise with the devil, but had he done so he would have ceased to be God.

While it is more difficult to live the

truth, such as standing for free agency, some of us may in the not-too-distant future be required to die for the truth. But the best preparation for eternal life is to be prepared at all times to die—fully prepared by a valiant fight for right.

Let us act like men, men who are sons of God, men with a sure knowledge that there will be a resurrection

and a final judgment.

Yes, the resurrection of Jesus Christ is a glorious reality. He became the first fruits of them that slept. He truly rose from the tomb the third day, as he and his prophets foretold, and became in very deed "the resurrection and the life." He broke the bonds of death for all of us. We, too, will be resurrected. Our spirits will be reunited with our bodies.

Later the Risen Lord appeared to the road to Emmaus, to Peter, to the Apostles, and "after that," as reported by Paul, "he was seen of about five hundred brethren at once."

"And last of all," continued Paul, "he was seen of me also." (1 Cor.

15:6, 8.)

Yes, Christ's resurrection was abundantly verified. The witnesses are many. Throughout the forty days following his resurrection the Lord manifested himself at intervals and gave instructions in the things pertaining to the kingdom of God. Much that he said and did is not written, but such things as are of record, John assures us, "... are written, that ye might be lieve that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." (John 20:31.)

He had told his followers that he must soon ascend unto his Father in heaven. And as the time of his ascension drew nigh, the Lord in that last solemn interview gave his parting in-

structions to his disciples.

And when Christ and the disciples had gone, "as far as to Bethany" where Mary, Martha, and Lazarus lived, the Lord lifted his hands and blessed them. And while he yet spoke he rose from their midst until a cloud received him from out of their sight. As the Apostles stood gazing steadfastly upward, two personages clothed in white apparel appeared by them. They spoke unto the eleven saying, "Ye men of Gaillee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1:9-11, also Luke 24:50-51.)

Worshipfully, and with great joy the Apostles returned to Jerusalem. The Lord's ascension was accomplished. It was truly a literal departure of a material being, as his resurrection had been

an actual return of his spirit to his own physical body. Now the disciples began to comprehend more fully that he had truly overcome the world. Not that he had displaced Caesar or even Pilate who ruled over Judea. The great majority of the world's people had still not even heard of him. Not that man's inhumanity to man was suddenly wiped out. But there was victory over the grave, always, until then, the final conqueror of all men.

Then the realization began to dawn on his faithful followers that his kingdom was not of this world. He had overcome the world of hate, envy, greed, and lust. He had shown the way for man to break the chains of selfishness and vengeance which had bound him, doomed him to mediocrity, a prisoner of his own misconceptions. His disciples were quickened with a realization that this was what he had been teaching them. This was what his life had spelled out to them. More clear became his ringing words, "Ye have heard that it hath been said, Thou shall love thy neighbour, and hate thine enemy.

"But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and presecute you." (Matt. 5:43-44.) Yes, the Lord Jesus Christ liberated

Yes, the Lord Jesus Christ liberated man from the world by the pure gospel of love. He demonstrated that man through the love of God and through kindness and charity to his fellows could achieve his highest potential. He lived the plain and sure doctrine of service, of doing good to all men, friends and enemies alike. His charge to return good for evil is still the greatest challenge to the mind of man. At the same time it is man's greatest weapon.

No other single influence has had so great an impact on this earth as the life of Jesus the Christ. We cannot conceive of our lives without his teachings. Without him we would be lost in a mirage of beliefs and worships, born in fear and darkness where the sensual and materialistic hold sway. We are far short of the goal he set for us, but we must never lose sight of it; nor must we forget that our great climb toward the light, toward perfection, would not be possible except for his teachings, his life, his death, and his resurrection.

May God hasten the day when people everywhere will accept his teachings, his example, and his divinity, yes, when they will accept as a reality his glorious resurrection which broke the bonds of death far all of the

death for all of us.

Yes, we must learn and learn again that only through accepting and living the gospel of love as taught by the Master, and only through doing his will can we break the bonds of ignorance and doubt that bind us. We must

learn this simple, glorious truth so that we can experience the sweet joys of the spirit now and eternally. We must lose ourselves in doing his will. We must place him first in our lives. Yes, our blessings multiply as we share his

love with our neighbor.

To the extent that we stray from the path marked out for us by the Man of Galilee, to that extent we are failing in our individual battles to overcome our worlds. But we are not without his help. Again and again he told his disciples, and all of us, "Let not your heart be troubled: . . ." (John 14:1.)

"If ye shall ask any thing in my name, I will do it." (Ibid., 14:14.)

"I will not leave you comfortless: . . . " (Ibid., 14:18.)

"Peace I leave with you, my peace I give unto you": (Ibid., 14:27.)

We feel his comforting spirit in the sweet prayer of a child and the quiet abiding faith of all who have let his gospel permeate their lives. What a priceless gift it is that we can know him through our own prayers and through the sacred and solemn testimonies of those that have seen him, known him, felt his presence.

On this spring day more than 1900 years after his resurrection, I give you my solemn witness and testimony that I know that Jesus the Christ lives. He was in very deed raised from the dead as we shall be. He is "the resurrection and the life: . ." He appeared unto many in the Old World after his resurrection and according to modern scriptures, sacred to me and to Latter-day Saints everywhere, he spent three glorious days before his final ascension with his "other sheep" here in America, the new world.

By him and through him and his gospel, God the Father has made it possible for you and me to overcome

the world.

Yes, my friends, Jesus is the Christ. He lives. He did break the bonds of death. He is more than "a great moral death. He is our Savior and Re-deemer, the very Son of God. And he will come again. "... this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1:11.)

Yes, this same Jesus has already come to earth in our day. The Resurrected Christ—glorified, exalted, the God of this world under the Father-appeared to the boy Joseph Smith in 1820. This same Jesus who was the God of Abraham, Isaac, and Jacob, the God of Moses, the Creator of this earth, has come in our day. He was introduced by the Father to Joseph Smith in these words:

"This Is My Beloved Son. Hear Him!" (Joseph Smith 2:17.)

The appearance of God the Father and his Son Jesus Christ to the boy Prophet is the greatest event that has occurred in this world since the resurrection of the Master. As the restored Church of Jesus Christ we humbly and gratefully bear this witness to all men. This message is a world message. It is the truth. More than two million members of the Church throughout the world bear this solemn testimony.

Today thousands of faithful missionaries at home and abroad freely carry this all-important message to the world. Jesus is the Christ, the Savior of mankind, the Redeemer of the world, the very Son of God. He is the God of this world, our advocate with the

Today 16,000 missionary-messengers of truth, and the more than two million members of The Church of Jesus Christ of Latter-day Saints-the Mormon Church-bear witness that God has again spoken from the heavens, that Jesus Christ has appeared again unto man, that the resurrection is a reality.

Today I testify to the truth of the message which they bear and add my solemn witness, in the name of Jesus Christ. Amen.



REVELATION

Marion G. Romney Of the Council of the Twelve

I would like to say a few things this afternoon about revelation, which underlies all that God has done in the earth with his children. I invite you to join your prayers with mine that while I speak, you and I may both enjoy the spirit of inspiration. That we do so is imperative, because to talk about revelation without the spirit of inspiration would be futile.

First, as to the Principle:

Prayer is the means by which men communicate with God. Revelation is the means by which God communicates with men. Revelation is indispensable to an understanding of the gospel of Jesus Christ. The very nature of the gospel is such that without the active and constant operation of the principle of revelation, it could not be understood nor could it be had.

The gospel deals with total truth-. . knowledge of things as they are, and as they were, and as they are to come." (D&C 93:24.) Such truth is not to be had through man's ordinary learning processes. His sensory powers are calculated and adapted to deal only with the things of this earth. Without revelation, man's intellect is wholly inadequate for the discovery of the ultimate truth with which the gospel deals.

Paul spoke of this to the Corinthians when he said:

". . . my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:

". . . your faith should not stand in the wisdom of men, but in the power

of God.

"For what man [continues Paul] knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God." (1 Cor. 2:4-

5, 11.)
The principle of revelation is the key which opens the mind and spirit of man to an understanding of the gospel. There is no other key to such knowledge. Thinkers have philosophized; poets have dreamed; and scientists have experimented; but only God speaks with a sure knowledge of all truth.

Some years ago I listened to a lecturer who argued long and deviously and came to the conclusion that there was no such thing as religious knowledge. Within his premises, he was right. He had no religious knowledge, and he could not obtain any because he had

ruled out revelation.

It is my witness to you, however, that by the power of God, truth concerning the eternal verities with which the gospel deals has been in the past, is now being, and will in the future continue to be communicated to men from heaven by revelation. "Revelation" is the "governing law of conduct"—the age-old established rule of action or principle by which God communes with men.

Now a word as to the Nature of Revelation:

Since revelation is by nature spiritual, man, to receive it, must be spiritually born again. You will recall how earnestly Jesus sought to put this point over to Nicodemus, repeatedly telling him that except a man be born again, he could neither see nor enter the kingdom of God.

Man is a dual being. He is composed of a spirit and a body. His body came into being with his entrance into this world of mortality. His spirit as an individual person was begotten unto God in the spirit world. Through a

long period of growth and development, each person's spirit came to know God and spiritual things, including the gospel, obedience to which is a prerequisite to attaining eternal life. Men, however, enter mortality spiritually blind. Never in this life do they recover memory of pre-mortal spiritual things. What they here learn of them must be revealed anew.

One of God's purposes in granting men mortal life is that they might be tested ". . . to see if they will do all things whatsoever the Lord their God shall command them; . . . they who keep their second estate [meaning this mortal estate] shall have glory added upon their heads for ever and ever.'

(Abraham 3:25-26.)

Since attaining this glory is conditioned upon obedience to the laws and ordinances of the gospel, and since men come into life ignorant of these principles and ordinances, justice demands that they be given opportunity to learn about them. God, being not only just but merciful, provided revelation as the means by which man might be so advised.

The Lord also saw to it that men were so constituted that by the proper exercise of their moral agency with which he also endowed them, it would be natural for them to respond to revelation. Otherwise, it would not be just to hold them accountable for their failure to respond thereto.

I know the scriptures say that "the natural man is an enemy to God, . . . (Mosiah 3:19.) And so he is when he rejects the promptings of the Spirit and follows the lusts of the flesh. But he is not an enemy to God when he follows the promptings of the Spirit.

I firmly believe that notwithstanding the fact that men, as an incident to mortality, are cast out from the presence of God and deprived of past memories, there still persists in the spirit of every human soul a residuum from his preexistent spiritual life which instinctively responds to the voice of the Spirit of Christ until and unless inhibited by the free agency of the individual. If I had time, I could cite many authorities on this point.

Now, as to the Manifestations of Revelation:

Revelation comes to men in an un-limited number of ways. Three separate mediums are mentioned in the first recorded account of revelation-the spoken word, the visitation of angels, and the power of the Holy Ghost. As a consequence of his transgression Adam was cast out from God's presence. But he was not forsaken. As he and Eve toiled and prayed, ". . . they heard the voice of the Lord from the way toward the Garden of Eden, . . ." (Moses 5:4.) "And after many days an angel of the Lord appeared unto Adam, . . ." (Ibid., 5:6.) upon Adam, which beareth record of

"And in that day the Holy Ghost fell

the Father and the Son, . . ." (Ibid., 5:9.) The spoken word has been heard on many occasions. Moses heard it from the burning bush; Samuel in the tem-ple. The Nephites heard the voice of the unseen Jesus.

As to the visitation of angels, we have many examples. One which moves me as much as any is the record in the third chapter of Ether of the appearance of Jesus in his spirit body to the brother

of Jared.

You will remember how, as Alma was traveling from Ammonihah to Aaron, an angel appeared to him and said, referring to the time of Alma's conversion, "I am the same angel that appeared to you before." (See Alma 8:15.)

We read in the 110th section of the Doctrine and Covenants about the visitation to the Prophet and Oliver of

Moses, Elias, and Elijah.

Another manifestation of revelation is the unspoken word, a good illustration of which is given us by Enos. He says: ". . . while I was thus struggling in the spirit, behold, the voice of the Lord came into my mind again, saying:
..." (Enos 10.) Then he tells us what the voice of the Lord put in his mind. This is a very common means of revelation. It comes into one's mind in words and sentences. With this medium of revelation I am personally well acquainted.

Another medium is an impelling impulse of the nature received by the Prophet when he read James 1:5. "Never [said he] did any passage of scripture come with more power to the heart of man than this did at this time to mine. It seemed to enter with great force into every feeling of my heart." (Joseph Smith 2:12.)

Another means is dreams-Jacob's ladder, for example, Joseph's dream of the sheaves, Pharaoh's dream of the lean and fat years. There were Nebu-chadnezzar's dream, Daniel's dream, Lehi's dream. Joseph, the husband of Mary, was warned in a dream to take Mary and Jesus into Egypt.

Another medium of revelation is visions. You know about Nephi's vision, the Prophet's great vision recorded in the 76th section of the Doctrine and Covenants, and President Joseph F. Smith's vision of work for the dead in the spirit world.

Flashes of ideas that come into one's mind represent another type or manifestation of revelation. Listen to this statement of the Prophet Joseph:

"A person may profit by noticing the first intimation of the spirit of revelation; for instance, when you feel pure intelligence flowing into you, it may

give you sudden strokes of ideas, so that by noticing it, you may find it fulfilled the same day or soon; (i.e.) those things that were presented unto your minds by the Spirit of God, will come to pass; and thus by learning the Spirit of God and understanding it, you may grow into the principle of revelation, until you become perfect in Christ Jesus." (Teachings of the Prophet Joseph Smith, p. 151.)

One of the most familiar types of revelation is the one which the Lord took so much pains to teach to Oliver Cowdery. The lesson begins in the 6th and 8th sections of the Doctrine and Covenants and concludes it in the 9th section. Oliver wanted to translate, and the Lord finally gave his consent. But Oliver didn't translate because he didn't work hard enough. When he complained about it, the Lord said:

"Do not murmur, my son, for it is wisdom in me that I have dealt with

you after this manner.

"Behold, you have not understood; you have supposed that I would give it unto you, when you took no thought

save it was to ask me.

"But, behold, I say unto you, that you must study it out in your mind; then you must ask me if it be right, and if it is right I will cause that your bosom shall burn within you; there-fore, you shall feel that it is right.

"But if it be not right you shall have no such feelings, but you shall have a stupor of thought. . . ." (D&C 9:6-9.)

This is the kind of revelation we can all live by. One need not make serious mistakes in life. Such can be avoided by following this formula. It will guide us in all our activities if we will become sensitive to it.

The foregoing are but some of the

means of revelation.

In connection with this principle of revelation, the Prophet Joseph Smith

further said:

"We consider that God has created man with a mind capable of instruction, and a faculty which may be enlarged in proportion to the heed and diligence given to the light communicated from heaven to the intellect; . . . the nearer man approaches perfection, the clearer are his views, and the greater his enjoyments, till he has overcome the evils of his life and lost every desire for sin; and like the ancients, arrives at that point of faith where he is wrapped in the power and glory of his Maker, and is caught up to dwell with Him." (DHC 2:8.)

In qualifying to receive revelation, as in all righteousness, Jesus is our great exemplar. He so qualified himself that he received through revelation "a fulness of the glory of the Father."

With respect to this point, John the Beloved bore this witness:

". . . I beheld his glory, as the glory of the Only Begotten of the Father, . "And I, John, saw that he received not of the fulness at the first, . . .

. . . but continued from grace to grace, until he received a fulness; . "And I, John, bear record that he received a fulness of the glory of the Father." (D&C 93:11-13, 16.)

To me, among the most inspiring passages of all scripture is the comment of Jesus on this testimony of John's, which, as you will remember, was dictated to the Prophet by the Savior. After quoting John's testimony, Jesus

said to the Prophet Joseph Smith:
"I give unto you these sayings that
you may understand and know how to worship, and know what you worship, that you may come unto the Father in my name, and in due time receive of

his fulness.

"For if you keep my commandments you shall receive of his fulness, and be glorified in me as I am in the Father; therefore, I say unto you, you shall receive grace for grace." (*Ibid.*, 93:19-20.)

Now this is Christ's promise to the

Prophet, and it is his promise to us. . . no man receiveth a fulness

unless he keepeth his commandments. "He that keepeth his commandments receiveth truth and light, until he is glorified in truth and knoweth all things." (Ibid., 93:27-28.)

We receive a little revelation; we obey it; we receive a little more, obey it, and repeat the cycle over and over again.

This is the pattern by which the promise of the first paragraph of this great revelation may be obtained. As you now listen to this promise, let your

souls be filled with hope.

"Verily, thus saith the Lord: It shall come to pass that every soul who forsaketh his sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face and know that I am." (Ibid., 93:1.)

In these remarks I have, as you of course have noted, omitted any reference to revelation in connection with the great advances of science in our age. This I have done deliberately. I know that all men live and learn by the light of the Spirit of Christ; I know that all progress in science and other fields of secular learning is made possible by the light of Christ. I do not, however, think that our distinctive message about revelation lies in such fields of learning but rather in the field of religion.

Our message is that we are living in the great and last dispensation of the gospel of Jesus Christ; that God has opened the heavens anew; that by direct revelation through the means we have been considering, he has revealed himself, restored his gospel, set up his Church with power and authority to preach the gospel and administer the saving ordinances thereof; and that he is now, today, continuing to direct by revelation his great program for the blessing and the salvation of the human race.

Our great mission is to declare this message with such simple clarity and inspired conviction that men of all lands will hearken, investigate, and prayerfully seek until, through personal revelation to themselves, they obtain a saving witness for themselves. That we may successfully discharge this mission, I humbly pray in the name of Jesus Christ. Amen.



THE MEASURE OF WHAT IS GOOD

Richard L. Evans Of the Council of the Twelve

President McKay and my beloved brethren and sisters:

From the time of President McKay's opening address until this moment, we have been strengthened and refreshed in spirit. We have heard our President's appeal against pernicious, enslaving habits and for preserving the integrity of the home and maintaining moral standards. Last night late, I reread the President's opening address, which I feel was one of his finest. These sentences I have taken from his text:

. . . that our homes are kept unpolluted and unbroken by infidelity; that children therein will be trained to keep the commandments of the Lord, to be honest, true, chaste, benevolent, and virtuous, and to do good to all men."

"... the Word of Wisdom ... goes

deeper than the ill effects upon the body and strikes at the very root of character. . . .

"No other success can compensate for failure in the home."

"The most vicious enemy to home

life is immorality.

The word of the Lord to his Church is: 'Keep yourself unspotted from the sins of the world!'"

We have heard Brother Lee's appeal not to be "almost" only but altogether

what we ought to be.

And we have heard Brother Hunter's most interesting analysis of the obligation and privilege of tithing. I recall in this connection a quotation from President Moyle, given in the Manti

Temple not many months before he left us, in which he was quoting as I recall partly himself and partly President McKay. He said, "Tithing is as much a law as is baptism itself. We are no more compelled to keep the one than the other." And then quoting President McKay: "We have been pray-ing for this day for a hundred years, and if we have the faith to meet the needs of the growth of the Church, the Lord will provide a way for us to do so. The Lord sets the times and seasons of this great growth."

Each of the brethren who has spoken, in his own way and in his own time, has added to our reminder of the fundamental position of the Church and its mission among men and has reminded us of our obligations and opportunities.

We have been reminded of the principles that will solve mankind's problems and that will lead us to everlast-

ing life.

Now, why all this effort and exhortation? Because time moves swiftly and is short, and because people are of everlasting importance, and because there never comes a time when we do not need to be taught! There never comes a time when we do not need to know that repentance is the great principle of progress and that there is room for all of us to improve.

And since these things are so, what a person believes becomes exceedingly important, because what he believes determines how he lives. A person will prepare much differently for a short journey than he will for a long one, and he will prepare much differently for an everlasting journey than he will for one that ends after a short season.

Now since eternity is forever, and since life is going to be lived one way or another everlastingly, and since what we do here has its effect on our eternal opportunities, we ought frequently to do some self-searching-and that is what we have been doing these past three days.

One of life's greatest lessons is to learn that there are causes and consequences. God has given us our free agency and will not violate it, but everything we do has its effect on our everlasting life. As Samuel Johnson said it: "The future is bought with the present."

President McKay and several others have mentioned the surgeon general's report on tobacco and its adverse effects on human health and length of life. We may now expect to see much maneuvering to set aside the effects of

these findings.

When the evil of an unrestrained indulgence is under attack, there will be a plea for moderation, for half steps, as if to say that a little of something that isn't right is all right. It comes down in another sense to this "almost"

that Brother Lee spoke of. To quote some words from Nephi: "And there shall also be many which shall say:
... there is no harm in this; ..."
(2 Nephi 28.8.) This is in error. If it isn't good—let it alone. If it isn't right—avoid it, not "almost," but altogether.

It has been over 130 years since the answer was given on this subject and on many other subjects. Why do we so long wander in the wilderness?

Now there are those who would ask what all this has to do with religion. In the Church and kingdom of God, the practical and the physical are intermingled with the spiritual. We are a practical Church. Life is a practical matter. So is eternal life. There are laws and commandments and physical facts that pertain to peace and progress and health and happiness, and I cannot conceive of a Loving Father's not being interested in everything that pertains to his children—what they do, what they eat, what they think, what they learn, how they live, their health, their happiness, their character, their conduct. Conscientious fathers are interested in all these things, or should be, and so is our Father in heaven. This is part of the gospel. It is part of life. It is part of religion-to give us peace and health and happiness and to qualify us for the highest opportunities of everlasting life.

In all of life, as Phillips Brooks put it, there are the "fulfillers" and the "destroyers"—those who build up and those who pull down, and the measure of what is good for man is what it does for him. What isn't good isn't good. What is good is good. And why should we vacillate between the two?

I heard President Brown ask this question not long ago. I can't recall the occasion, but I remember the words. I hope he will pardon me for using them from him. "Do you want to repent or rationalize? Repenting means pulling yourself up to a set of standards, and rationalizing means letting your conduct down to your appetites and to a less worthy inclination."

We ought to turn our attention to those things that enlarge and fulfil life and not those things which enslave and destroy.

"Man's success or failure, happiness or misery," President McKay has said, "depend upon what he seeks and what he chooses."

Last June in St. Louis at a Rotary International Convention, Willy Brandt, Mayor of Berlin, came to speak there at our invitation, and in a significant and challenging talk made this among other observations: "Nobody, no system, no ideology can prevail over the future unless the central interest is humanity.

The world is not to be won by disregarding people."

What he was saying, in his own way, was, in speaking of communism as he was, that unless it changes to serve the highest possibilities of mankind, it cannot survive, and if it changes to do this, it would not be communism.

What this says to me is that, here and hereafter, what is good for man is the measure of what is good and the ultimate in our Father's plans and purposes, and we must have the wisdom, the strength, the discernment to shape our lives toward this end and to choose between what is and isn't good.

At our World's Fair site in New York a few days ago, with Brothers Lee and Stapley and Brockbank and others, we saw raised atop the center tower of the temple a beautiful gold-leafed replica of the Angel Moroni. Earnestly we asked for a variance of the World's Fair building code so that our temple spires could reach to a height that would be symbolic and significant and would appear in proportion—and as we saw the angel put in place and contemplated our exhibit with all its planning (the product of many minds and many men, to whom should be paid personal tribute, and they will receive their everlasting credit where it counts, even if they worked somewhat behind the scenes), we could not help recall these words from the book of Revelation, already more than once quoted at this conference:

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

"Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." (Rev. 14:6-7.)

To the literal fulfilment of this event, we bear witness, and we have an obligation to live according to the witness that we bear.

Some days ago I was searching in an autobiography of Dr. John A. Widtsoe, one of my beloved mission presidents many years ago-scientist, scholar, educator, and Apostle. And in this book called In a Sunlit Land, published shortly before his death, he reviews his beginnings in a far country, on a rocky island off the North Sea coast of Norway; his birth into another church; the coming of the missionaries; the conversion of his mother and later his own conversion; his going to Harvard as an immigrant lad; his going later to Germany to acquire his doctor's degree in chemistry; his study of the sciences and of the religions and philosophies of men; his serving as president of two universities. And then on about the last page of that book he says:

"During this long life, I have had

occasion to test, time and time again, the verity of the foundations of The Church of Jesus Christ of Latter-day Saints. The answer has always been the same: Joseph Smith told the truth." (Salt Lake City: Deseret News Press, 1952, pp. 243-244.)

Joseph Smith did tell the truth. This is the witness that I would leave with you, my beloved brothers and sisters, my beloved family and friends, along with the witness that Jesus is the Christ and that God our Father did make us in his own image and that it is his purpose to bring to pass our immortality and eternal life, and this I do in the name of Jesus Christ. Amen.



COME UNTO ME

Thomas S. Monson
Of the Council of the Twelve

"Trust in the Lord with all thine heart; and lean not unto thine own understanding.

"In all thy ways acknowledge him, and he shall direct thy paths." (Prov. 3:5-6.) So spoke the wise Solomon, the son of David, king of Israel.

On this the American continent, Jacob, the brother of Nephi, declared: "... Look unto God with firmness of mind, and pray unto him with exceeding faith..." (Jacob 3:1.)

In this dispensation in a revelation given to the Prophet Joseph Smith, the Lord said, "Look unto me in every thought; doubt not, fear not." (D&C 6:36.)

This divinely inspired counsel comes to us today as crystal clear water to a parched earth.

We live in troubled times. Doctors' offices throughout the land are filled with individuals who are beset with emotional problems as well as physical distress. Our divorce courts are doing a land office business because people have unsolved problems. Personnel workers and grievance committees in modern industry work long hours in an effort to assist people with their problems. One personnel officer assigned to handle petty grievances concluded an unusually hectic day by placing facetiously a little sign on his desk for those with unsolved problems to read. It read, "Have you tried prayer?"

What that personnel director did not

know when he placed such a sign upon his desk was that he was providing counsel and direction which would solve more problems, alleviate more suflering, prevent more transgression, and bring about greater peace and contentment in the human soul than could be

obtained in any other way.

A prominent American judge was asked what we as citizens of the countries of the world could do to reduce crime and disobedience to law and to bring peace and contentment into our lives and into our nations. He carefully replied, "I would suggest a return to the old-fashioned practice of family prayer."

As a people, aren't we grateful that family prayer is not an out-of-date practice with us? There is no more beautiful sight in all this world than to see a family praying together. The oftrepeated phrase is ever true, "The family that prays together stays together."

The Lord directed that we have family prayer when he said, "Pray in your families unto the Father, always in my name, that your wives and your children may be blessed." (3 Nephi 18:21.)

Will you join me as we look in on a typical Latter-day Saint family offering prayers unto the Lord? Father, mother, and each of the children kneel, bow their heads and close their eyes. sweet spirit of love, unity, peace fills the home. As father hears his tiny son pray unto God that his dad will do the right things and be obedient to the Lord's bidding, do you think that such a father would find it difficult to honor the prayer of this precious son? As a teenaged daughter hears her sweet mother plead unto the Lord that her daughter will be inspired in the selection of her companions, that she will prepare herself for temple marriage, don't you believe that such a daughter will seek to honor this humble, pleading petition of her mother whom she so dearly loves? When father, mother, and each of the children earnestly pray that these fine sons in the family will live worthy that they may, in due time, receive a call to serve as ambassadors of the Lord in the mission fields of the Church, don't we begin to see how such sons grow to young manhood with an overwhelming desire to serve as missionaries?

I am sure that family prayer prompted a letter written by a young Latterday Saint girl attending a Denver, Colorado, high school. The students had been asked to prepare a letter to be written to a great man of their choice. Many addressed their letters to Mickey Martle, the New York Yankee star of baseball; John Glenn, America's first astronaut; the President of the United States; and other celebrities. This young lady, however, addressed her letter to her father, and in the letter she stated, "I have decided to write

this letter to you, Dad, because you are the greatest man that I have ever known. The overwhelming desire of my heart is that I might so live that I might have the privilege of being beside you and mother and other members of the family in the celestial kingdom." That father has never received a more cherished letter.

As we offer unto the Lord our family and our personal prayers, let us do so with faith and trust in him. Let us remember the injunction of Paul to the Hebrews: " . . . for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." (Heb. 11:6.) If any of us has been slow to hearken to the counsel to pray always, there is no finer hour to begin than now. William Cowper declared, "Satan trembles when he sees the weakest Saint upon his knees. Those who feel that prayer might denote a physical weakness, remember that a man never stands taller than when he is upon his knees.

We cannot know what faith is if we have never had it, and we cannot obtain it as long as we deny it. Faith and doubt cannot exist in the same mind at the same time, for one will dispel

the other.

If our desire is to discard all doubt and to substitute therefor an abiding faith, we have but to accept the invitation extended to you and to me in the Epistle of James.

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it

shall be given him.

"But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed." (Jas. 1:5-6.)

This promise motivated the young man Joseph Smith to seek God in prayer. He declared to us in his own

words

"At length I came to the conclusion that I . . . must do as James directs, that is, ask of God. I at length came to the determination to 'ask of God,' concluding that if he gave wisdom to them that lacked wisdom, and would give liberally, and not upbraid, I might venture.

"So, in accordance with this, my determination to ask of God, I retired to the woods to make the attempt. . . It was the first time in my life that I had made such an attempt, for amidst all my anxieties I had never as yet made the attempt to pray vocally." (Joseph Smith

2:13-14.)

Now if we have hesitated in supplicating God our Eternal Father simply because we have not as yet made the attempt to pray, we certainly can take courage from the example of the Prophet Joseph. But let us remember, as did the Prophet, our prayer must be offered in faith, nothing wavering.

It was by faith, nothing wavering, that the Brother of Jared saw the finger of God touch the stones in response to his plea.

It was by faith, nothing wavering, that Noah erected an ark in obedience

to the command from God.

It was by faith, nothing wavering, that Abraham was willing to offer up his beloved Isaac as a sacrifice.

It was by faith, nothing wavering, that Moses led the children of Israel out of Egypt and through the Red Sea.

It was by faith, nothing wavering, that Joshua and his followers brought the walls of Jericho tumbling down.

It was by faith, nothing wavering, that Joseph saw God our Eternal Father

and Jesus Christ his Son.

Now the skeptic may say that these mighty accounts of faith occurred long ago, that times have changed.

Have times really changed? Don't we today, as always, love our children and want them to live righteously? Don't we today, as always, need God's divine, protecting care? Don't we today, as always, continue to be at his mercy and in his debt for the very life he has given us?

Times have not really changed. Prayer continues to provide power—spiritual power. Prayer continues to provide peace—spiritual peace.

Wherever we may be, our Heavenly Father can hear and answer the prayer offered in faith. This is especially true in the mission fields throughout the world. While presiding under the direction of President McKay over the Canadian Mission, Sister Monson and I had the opportunity of serving with the finest young men and women in all this world—your missionary sons and daughers. Their very lives exempli-

fied faith and prayer.

There sat in my office one day a newly arrived missionary. He was bright, strong, filled with enthusiasm and a desire to serve, nappy and gardful to be a missionary. As I spoke with him I said, "Elder, I imagine that your father and mother wholeheartedly support you in your mission call." He and a desire to serve, happy and gratelowered his head and replied, "Well, not quite. You see, President, my father is not a member of the Church. He doesn't believe as we believe, so he cannot fully appreciate the importance of my assignment." Without hesitating and prompted by a source not my own, I said to him, "Elder, if you will honestly and diligently serve God in proclaiming his message, your father will join the Church before your mission is concluded." He clasped my hand in a viselike grip, the tears welled up in his eyes and began to roll forth down his cheeks, and he declared, see my father accept the truth would be the greatest blessing that could come into my life."

This young man did not sit idly by, hoping and wishing that the promise would be fulfilled, but rather he followed the example of Abraham Lincoln, of whom it has been said, "When he prayed, he prayed as though everything depended upon God, and then he worked as though everything depended upon him." Such was the missionary service of this young man.

At every missionary conference I would seek him out before the meetings would ever commence and ask, "Elder, how's dad progressing?"

His reply would invariably be, "No progress, President, but I know the Lord will fulfil the promise given to me through you as my mission president." The days turned to weeks and the weeks to months and finally, just two weeks before we ourselves left the mission field to return home, I received a letter from the father of this missionary. I would like to share it with you today.

"Dear Brother Monson:

"I wish to thank you so much for taking such good care of my son who recently completed a mission in Canada. "He has been an inspiration to us.

"My son was promised when he left on his mission that I would become a member of the Church before his return. This promise was, I believe, made to him by you, unknown to me.

"I am happy to report that I was baptized into the Church one week before he completed his mission and am at present time Athletic Director of the MIA and have a teaching assignment.

"My son is now attending BYU and his younger brother was also recently baptized and confirmed a member of the Church.

"May I again thank you for all the kindness and love bestowed upon my son by his brothers in the mission field during the past two years.

"Yours very truly, "A grateful father."

The humble prayer of faith had once again been answered.

There is a golden thread that runs through every account of laith from the beginning of the world to the present time. Abraham, Noah, the Brother of Jared, the Prophet Joseph, and countles others were obedient to the will of God. They had ears that could hear, eyes that could see, and hearts that could know and feel.

They never doubted. They trusted. Through personal prayer, through family prayer, by trusting in God with faith, nothing wavering, we can call down to our rescue his mighty power. His call to us is as it has ever been, "Come unto me. . ." (Matt. 11:28. Italies added.)

In the name of Jesus Christ. Amen.

THE KINGDOM OF GOD

Delbert L. Stapley
Of the Council of the Twelve

My brethren and sisters and friends: This has been a glorious conference. The messages have been fitting for this particular day and time in which we live. I have been uplifted, benefited spiritually, and encouraged to go forward in the progress of the great work of our Lord.

When Jesius uttered the words: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:3), he expressed a truth at once profound and eternal.

But truth must be sought and understood and lived—otherwise, it is useless. It does not impose itself; it waits to be discovered. It waits to be acted upon by intelligence, wise judgment; but when discovered and utilized, it places one on the road to God—to enjoy a life like unto that of God, which is eternal life. When truth is known in its entirety, it makes one more Godlike, for God knows and understands all things. This blessed condition is what God wants for all his children, for he has declared: "For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man." (Moses 1:39.)

Now, where shall we go to discover the truth, that, when utilized, will bring eternal life? Shall we go to the world's halls of learning, the laboratories of the sciences, the studios of art, the dens of metaphysical speculation? Was it from such institutions that Jesus derived his wisdom respecting mortal life, his understanding of eternal life? No, indeed! Although he did not condemn these interests of men, he never used them. He never even referred to them as essential to life everlasting. He did refer often to the kingdom of God as the repository of that truth which makes men free, that provides one with means of well-being, perhaps important, yet incidental to the greater matters of the kingdom of God.

Jesus declared: "And ye shall know the truth, and the truth shall make you free." (John 8:32.) Did he mean philosophy or the scientific theories propounded by man? Surely he was not opposed to truth no matter from what source derived, but his source of truth was divine—and it belongs to the kingdom of God. This, no doubt is the reason for his great admonition, "... seek ye first the kingdom of God, and his righteousness; and all these things [material goods] shall be added unto you." (Matt. 6:33.)

The Master places great significance upon the "kingdom of God." And properly so. Was he not responsible for establishing it, with its divine character, here among men—for their good, for their glory and their final exaltation? He surely knew how ineffectual the institutions of men are when compared with that divine institution, the kingdom of God, as the means of ultimately perfecting mankind.

Reading the four Gospels, one is led to marvel at Jesus' numerous references to the kingdom of God. It was ever in his mind. He was constantly anxious that God's children should know of it and its significance. He is just as anxious to have his disciples and all others everywhere know and understand it in this last Dispensation of the Fulness of Times.

Truly, then, the kingdom of God is most important for all mankind to seek after. "But what is that kingdom?" one may ask.

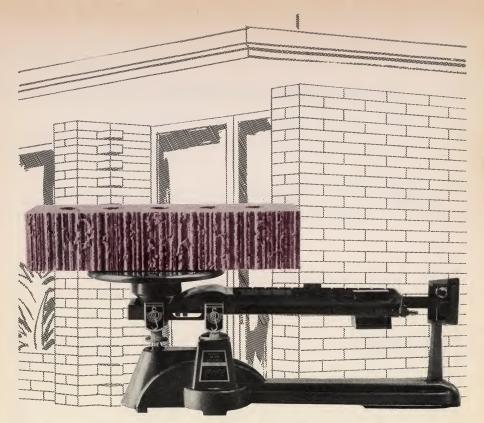
In the Holy Scriptures, both ancient and modern, the terms "kingdom of God," "kingdom of Christ," "kingdom of heaven," are frequently used interchangeably. Yet, specifically, there are distinctions for each. It is well to be acquainted with these distinctions.

From the writings of Elder James E. Talmage we read:

"In this prospective ministration among His gathered saints, Jesus Christ is to be at once their God and their King. His government is to be that of a perfect theocracy; the laws of right-cousness will be the code, and control will be administered under one authority, undisputed because indisputable." (Articles of Faith, p. 363, see pp.

365-368.)
Commenting upon verse 55 of section 10 of the Doctrine and Covenants: "Therefore, whosoever belongeth to my church need not fear, for such shall inherit the kingdom of heaven," the Prophet Joseph Smith had this to say: "The Kingdom of Heaven is the

"The Kingdom of Heaven is the Church. Sometimes the 'Kingdom of Heaven' means the entire domain in which the government of God has been established—the kingdom in which God is acknowledged to be the Supreme Ruler. This kingdom is, and has always been, in 'heaven.' It is now on Earth in the Church and will be extended over the whole Earth during the Millennium, and during its glorified state. But in this passage the Church especially seems



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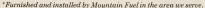


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to be meant. The Prophet Joseph uses the term in that sense, when he says, 'The Kingdom of heaven is like unto a mustard seed. Behold, then, is not this the Kingdom of heaven that is raising its head in the last days in the majesty of its God, even the Church of the Latter-day Saints?" (D&C Commentary, p. 57.)

President Brigham Young, discussing verse 11 of section 29 of the Doctrine and Covenants: "For I will reveal myself from heaven with power and great glory, with all the hosts thereof, and dwell in righteousness with men on earth a thousand years, and the wicked shall not stand," says:

"It may be asked what I mean by the Kingdom of God. The Church of Jesus Christ has been established now for many years, and the Kingdom of God has got to be established, even that Kingdom which will circumscribe all the kingdoms of this world. It will yet give laws to every nation that exists upon the Earth. This is the kingdom that Daniel, the Prophet, saw should be set up in the last days." (Ibid.,

p. 147.)
The late President Joseph F. Smith,

"What I mean by the kingdom of God is the organization of The Church of Jesus Christ of Latter-day Saints, over which the Son of God presides, and not man. That is what I mean, I mean the kingdom of which Christ is the King and not man." (Gospel Doctrine, p. 72.)

These great authorities make clear and dear to us the nature of the king-

dom of God.

Now, what should God's children on earth expect to find in this kingdom to recognize it as his kingdom with proper

authority to act?

Since Jesus has been chosen king to rule and reign in the kingdom of God, we may do well to note the character of that kingdom established by him while dwelling here among men. Having prepared the way by teaching principles necessary to man's advancement toward God-likeness, accompanied by a few simple, yet necessary, ordinances, he effected an organization devoid of pomp and pageantry, of appeal to passions, of images, idols, or prelates motivated by selfish interests or desire for the plaudits of men. He chose twelve disciples, called Apostles, with himself at the head. In due time other officials were chosen, set apart, and given authority to act in the name of the Savior, in his kingdom. (See Eph. 4:11-12.)

During his ministry, the Savior indicated that Peter was to give leadership in the kingdom after he no longer would be personally in their midst. Peter was endowed by Christ with power and authority to act for and in his name, which he did courageously



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and effectively. This divine organization endured until the so-called "great apostasy" when the Lord found it necessary to remove his Church from the earth.

We may expect to find in the kingdom of God today the same type of or-ganization that Christ established when he was here among men with like officers possessing the same divine authority that those original officers re-ceived. With such an organization the kingdom of God was surely destined to prosper. The organization alone, however, was the outward manifestation of the kingdom. In the kingdom of God there must always be found the principles, doctrines, and ordinances which belong to the kingdom estab-lished by the Savior and which must be fully accepted for citizenship there-in. Without attempting to list all the principles, doctrines, and ordinances,

here are a few by way of illustration:

I. All people should have an adequate understanding of God and his
Son Jesus Christ, who stands at the head of his kingdom on earth.

2. They must have faith in the actuality of both God and Christ, as distinct and separate individuals but united in purpose.

3. They must recognize their own status, that, having the right of choice in this finite life, they will err in judgment. To rectify such erring, it is important everyone practise the principle of repentance-that profound principle of progression and the one which, when fully achieved, guarantees God's forgiveness.

4. Willingness to submit to the divine ordinance of baptism.

5. Seek the guidance and direction of the Holy Ghost in order that harmony with God's will and purposes might be established and preserved in the personal life of every soul.

6. An ardent desire to love God and his Beloved Son with all one's heart and soul and to love one's neighbor as one's self.

7. In divine authority bestowed by the kingdom of God one must find divinely authorized agents, otherwise, the kingdom is one of men, not of God.

Stemming from these essentials are other principles and ordinances, simple in application, yet divine, of unchangeable character, and ever-enduring. Unbiased attention to and consideration of them will disclose convincing evidence of their divine origin—their belonging to the kingdom of God.

What, now, is the function and power of that kingdom?

The kingdom of God may not be regarded as an end in itself. It is rather a means in the hands of God and Christ to help bring about "the immortality and eternal life of man." (Moses 1:39.)

Since we testify that The Church of

Jesus Christ of Latter-day Saints is the kingdom of God on earth, we understand that the function of one is also the function of the other, and that which is the power of one is also the power of the other.

President David O. McKay, discussing the function of the Church or king-

dom of God, said:

"The mission of the Church is to establish the kingdom of God upon the earth, which, in the words of Thomas Nixon Carver, 'is not a mythical but a real kingdom. It is a body of people dominated by ideals of productivity, which is mutual service. We do not strive for the things which satisfy but for the moment and then leave a bad taste. We strive for the things which build us up and enable us and our children to be strong, to flourish, and to conquer. We strive to make ourselves worthy to receive the world by fitting ourselves to use the world more productively than others. We believe that obedience to God means obedience to the laws of nature, which are but the manifestations of his will; and we try by painstaking study to acquire the most complete and exact knowledge of that will, in order that we may conform ourselves to it." (Gospel Ideals, p. 102.)

And again, President McKay has said: There are those in the world who say that jealousy, enmity, selfishness in men's hearts will always preclude the establishing of the ideal society known as the kingdom of God. No matter what doubters and scoffers say, the mission of the Church of Jesus Christ is to eliminate sin and wickedness from the hearts of men, and so to transform society that peace and good will will prevail on this earth." (*Ibid.*, p. 103.) President Brigham Young, speaking

upon the same subject, says:

"As this Kingdom of God grows, spreads, increases, and prospers in its course, it will cleanse, thoroughly purge, and purify the world from

wickedness. .

"When the Kingdom of God is fully set up and established on the face of the earth, and takes the preeminence over all other nations and kingdoms, it will protect the people in the enjoyment of all their rights, no matter what they believe, what they profess, or what they worship. If they wish to worship a god of their own workmanship, instead of the true and living God, all right, if they will mind their own business and let other people alone." (Discourse of Brigham Young, p. 440.)

The late President Joseph F. Smith, following in the same channel of thought, remarked as follows:

"Our mission is to save, to preserve from evil, to exalt mankind, to bring light and truth into the world, to prevail upon the people of the earth to



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walk righteously before God, and to honor Him in their lives and with the firstfruits of all their substance and increase that their barns may be filled with plenty, and, figuratively speaking, that 'their presses may burst out with new wine.' (CR, April 1907, p. 118.)

On another occasion, with the kingdom of God in mind, he said:

"We carry to the world the olive branch of peace. We present to the world the love of God, the word of the Lord, the Truth, as it has been revealed in the latter day for the redemption of the dead and for the salvation of the living. We bear no malice or evil towards the children of men. The spirit of forgiveness pervades the hearts of the Saints of God, and they do not cherish a desire or feeling of revenge toward their enemies or those who hurt or molest them or seek to make them afraid; but, on the contrary, the Spirit of the Lord has possession of their spirits, of their souls and of their thoughts; they forgive all men, and they carry no malice in their hearts toward any, no matter what they have done. . . " (CR, April 1902, p. 2.)

Examples of such messages could be multiplied many times, illustrating the function of God's kingdom in the earth.

Making authoritative and mighty, beyond the power of evil to hinder or frustrate, is the divine authority of the priesthood inherent in the kingdom. It is so organized as to induce unity of purpose and when righteously used by those who possess it, guarantees the safety of the kingdom against all incursions of the adversary.

The present-day world is threatened by agencies of destruction. Darkness of mind, hearts shaken by impulses of selfishness, the prevalence of error, evil, ignorance of that which is the right and the wrong, corruption, sin, and wickedness, all these and more, now, as in the historic past, constitute the means by which human society could destroy itself. That such may not come to pass is the ardent hope of all who seek righteousness as their way of life. Their seeking will not be in vain if they turn to ". . . the kingdom of God and his righteousness . . ." (Matt. 6:33.) for a realization of their aspirations. All that the kingdom represents is opposed to the destructive forces which I have enumerated. The righteous, we are told, will inherit the earth. That condition will only be attained when the kingdom of God, through its saving power will triumph over evil and wickedness.

Truly everyone desiring salvation and exaltation are obligated sincerely to seek the kingdom of God and his righteousness.

Christ in his time of mortal existence did not select the churches of the Pharisees or Sadducees nor the San-

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hedrin or any other contemporary church or organization as a basis or framework to set up the kingdom of God on earth. He referred to such religious bodies with scathing denunciation for having so far departed the right way that only a dead form of worship remained. (See Matt. 23.)

Christ's church is distinctive and apart from man-made religious institutions. In all ages his work has been established by revelation and the opening of the heavens from which source angels descended to instruct the prophets and to confer the keys and authority of priesthood unto leaders chosen of God.

The restoration of his Church and gospel in this last dispensation is no exception as thousands of faithful men

and women can and do testify. Many thousands have testified that the kingdom of God, with its inclusion of the laws and principles provided for guidance of life towards salvation and exaltation, is that pearl of great price of which Jesus spoke in his story of the man who sold all his possessions to

purchase it. This thought suggests the value of the kingdom to every living soul. In it is nothing to sadden, to lead astray, or to degrade the children of men. Rather, therein is everything to gladden, to guide aright, to uplift the lives of all who accept it. It provides for satisfactions and joys of group and individual life alike. And that is the destined end of life, for a prophet of the Lord has said, "... men are, that they might have joy." (2 Nephi 2:25.) Possessed of that joy furnished by observing the laws, principles, and ordinances of the kingdom, everyone belonging to it may experience, unhindered, an enlargement of soul, a development which will be its own evidence and witness of life growing toward Godlikeness. Is this not a consummation devoutly to be wished? This surely must be the value of God's kingdom in the lives of

all people. Brothers and sisters and friends, I bear humble witness that The Church of Jesus Christ of Latter-day Saints is God's kingdom on earth. It is here for a purpose, and in this last dispensation of time that purpose is a tremendous one. The obligation upon us as members of the restored Church of Jesus Christ is to see to it that this gospel is preached to every nation, kindred, tongue, and people, that they may be left without excuse in the day of judgment. I bear you this witness in the name of Jesus Christ. Amen.

*

THE BLESSING AND RESPONSIBILITY OF SONSHIP

President David O. McKay

I thank Brother Brown for expressing appreciation for those who have participated and made memorable this great conference.

I sat here looking at the number of men and boys who occupy the center of this Tabernacle audience. Twentyfive or thirty years ago you were just boys, anticipating serving the Church. You are still just boys. The dearest thing in your life now is your boy. I hope that these young boys, who in twenty years from now will be occupying your seats, will give you the satisfaction that you have given your fathers.

I am overwhelmed with the thought

of the thousands, tens of thousands of young men who were in this Tabernacle on Saturday night, and the other halls on closed-circuit television and direct audio line, through the service made possible by KSL and kindred means of communication.

These young people from Brigham Young University, occupying the seats in the choir and furnishing the music, have a great obligation upon them that they may grow up as conscious of their responsibility of being sons and daughters as you would have them realize that responsibility. We also had a group of young people from Salt Lake and Davis counties, appreciation for whose attendance Brother Brown has already expressed.

It is a great thing to be a father of boys and girls. I think it is a precious thing for our boys and girls to realize their responsibility, to carry their father's name in love and honor. Carlyle, I think it was, said: "In this world there is one Godlike virtue, the essence of all that ever was or ever will be Godlike in this world-the veneration done to human worth by the hearts of men."

Ninety million people possibly have in their hearts an appreciation of your attendance at this conference-three days of joy and satisfaction!

Let us go from this conference with a prayer of appreciation that we have sons who will take our places some day, as you have taken the position now that your father wished you would take. I think I cannot do better than to

quote to these young people here who have furnished us such inspirational music, to the thousands of others who were present Saturday, and to the young

boys and girls in all the world, a poem by Edgar A. Guest in which he expresses appreciation for a son. I think it is about one of the best things he has written. He starts out by saying:

"We've never seen the Father here, but we have known the Son,

The finest type of manhood since the world was first begun.

And, summing up the works of God, I write with reverent pen, The greatest is the Son He sent to cheer

"Through Him we learned the ways of God and found the Father's love:

the lives of men.

The Son it was who won us back to Him who reigns above. The Lord did not come down himself

to prove to men His worth, He sought our worship through the Child He placed upon the earth.

"How can I best express my life? Wherein does greatness lie? How can I long remembrance win, since

I am born to die? Both fame and gold are selfish things; their charms may quickly flee,

But I'm the father of a boy who came to speak for me.

"In him lies all I hope to be; his splendor shall be mine:

I shall have done man's greatest work if only he is fine.

If some day he shall help the world

long after I am dead,

In all that men shall say of him my praises shall be said.

"It matters not what I may win of fleeting gold or fame,

My hope of joy depends alone on what my boy shall claim. My story must be told through him;

for him I work and plan, Man's greatest duty is to be the father

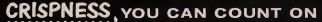
of a man." -"Thoughts of a Father" in The

Path to Home by Edgar A. Guest Copyright Reilly and Lee Boys in the Mormon Church, boys all

over the world, remember the obligations of sonship, the obligation to make your father and mother happy and proud of you.

We have had a wonderful conference, and it now draws to a close. Let us take with us our appreciation of being a father, appreciation of being a mother. And boys and girls, go with the responsibility that you have to bring comfort and gladness and thankfulness to the hearts of your fathers and mothers.

God bless you, fellow workers, you boys and girls of yesterday; may you set a proper example to the boys and girls of today, I pray in the name of Jesus Christ. Amen.





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Editor's Page

(Continued from page 445)

Pure hearts in a pure home are always in whispering distance of heaven.

In the light of scripture, ancient and modern we are justified in concluding that Christ's ideal pertaining to marriage is the unbroken home, and conditions that cause divorce are violations of his divine teaching.

Some of those conditions I name as unfaithfulness on the part of either the husband or wife, or both—habitual drunkenness, physical violence, long imprisonment that disgraces the wife and family, the union of an innocent girl to a reprobate. In these and perhaps other cases there may be circumstances which make the continuance of the marriage state a greater evil than divorce. But these are extreme cases—they are the mistakes, the calamities in the realm of marriage. If we could remove them, I would say there never should be a divorce. It is Christ's ideal that home and marriage should be perpetual—eternal.

Marriage is a sacred relationship entered into for purposes that are well recognized—primarily for the rearing of a family.

I know of no other place where happiness abides more securely than in the home. It is possible to make home a bit of heaven. Indeed, I picture heaven as a continuation of the ideal

home. Some man has said: "Home filled with contentment is one of the highest hopes of this life."

An ever-decreasing birthrate, and an increasing divorce rate are ominous signs threatening the stability of the home and the perpetuity of any nation.

In order to lessen the breaking-up of homes, we should substitute the present tendency toward a low view of marriage by the lofty view which Jesus Christ gives it. Let us look upon marriage as a sacred obligation and a covenant that is eternal or that may be made eternal.

Young people of both sexes should be taught the responsibilities and ideals of marriage so that they may realize that marriage involves obligation and is not an arrangement to be terminated at pleasure. They should be taught that pure love between the sexes is one of the noblest things on earth and the bearing and rearing of children the highest of all human duties. In this regard, it is the duty of parents to set an example in the home that children may see and absorb the sacredness of family life and the responsibility associated therewith.

The number of broken marriages can be reduced if couples realize even before they approach the altar that marriage is a state of mutual service, a state of giving as well as of receiving, and that each must give of himself or herself to the utmost.

The most vicious enemy to home life is immorality.

Of this evil, Victor Hugo writes impressively:

"The holy law of Jesus Christ governs our civilization; but it does not yet permeate it; it is said that slavery has disappeared from European civilization. That is a mistake. It still exists; but it preys now only upon woman, and it is called prostitution."

This corroding evil is just as demoralizing to men as to women. In The Church of Jesus Christ of Latter-day Saints there is no double standard of morality. The young man should approach the marriage altar just as fit for latherhood as his sweetheart is worthy

of motherhood.

Chastity not indulgence during the pre-marital years, is the source of harmony and happiness in the home, and the chief contributing factor to the health and perpetuity of the race. Loyalty, dependability, confidence, trust, love of God, and fidelity to man are sosociated with this diadem in the crown of virtuous womanhood and virile manhood. The word of the Lord to his Church is: "Keep yourself unspotted from the sin of the world." (See James 1:27; D&C 59:9.)

The foundation of a noble character is integrity. By this virtue the strength of a nation, as of an individual, may be judged. No nation will become great whose trusted officers will pass legislation for personal gain, who will take advantage of public office for personal preferment, or to gratify vain ambition, or who will, through forgery, chicanery, and fraud, rob the government, or be false in office to a public trust.

Honesty, sincerity of purpose, must be dominant traits of character in leaders of a nation that would be truly great.

"I hope," said George Washington,
"that I may ever have virtue and firmness enough to maintain what I consider to be the most enviable of all
titles—the character of an honest man."

It was Washington's character more than his brilliancy of intellect that made him the choice of all as their natural leader when the thirteen original colonies decided to sever their connection with the mother country. As one in eulogy to the father of our country truly said: "When he appeared among the eloquent orators, the ingenious thinkers, the vehement patriots of the Revolution, his modesty and temperate profession could not conceal his superiority; he at once, by the very nature of his character, was felt to be their leader."

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of Latter-day Saints, as citizens of this beloved land, use our influence to see that men and women of upright character, of unimpeachable honor, are elected to office; that our homes are kept unpolluted and unbroken by in-fidelity; that children therein will be trained to keep the commandments of the Lord, to be honest, true, chaste, benevolent, and virtuous, and to do good to all men. (See Thirteenth Article of Faith.)

Cherishing such ideals, we can with all our hearts say with the poet Long-

"Thou, too, sail on, O Ship of State

Sail on, O Union, strong and great! Humanity with all its fears, With all the hopes of future years, Is hanging breathless on thy fate!"

May members of the Church of Jesus Christ, preaching the restored gospel to the peoples of the earth, ever remember the Savior's injunction: "Ye are the light of the world. . .

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." (Matt. 5:14, 16.) That we may sense this responsibility, I humbly pray in the name of Jesus Christ. Amen.



THE HIGH PRIVILEGE OF PARENTS...

RICHARD L. EVANS

With all the influences that originate outside the home, among the most important matters we could consider is the teaching of children within the home-not technical teaching, but basic principles and attitudes and standards by which they may make sound decisions, both now and in their later lives. They are exposed to so much of counter influence, so much of worldliness, distorted comparisons, false standards, and the glossing over of evil: they learn so much of the best and the worst of life from so many sources that parents, families must early try to give them the foundations for choosing righteousness and the benefits and blessings of living with respect for law, keeping the commandments, and a deep sense of love and loyalty. These are contagious. They come-or are caught-by example, and they should be so early and so firmly fixed that neither honor nor peace nor a quiet conscience would ever be traded for a passing thrill, for a moment of pleasure, or for some cheap sensation. Here and hereafter life is all we have, and we must early teach our children to be what they ought to be, to do what they ought to do, no matter where they areor where we are-for we cannot always be with them or watch them. But they should know that there is a record that is kept continually-indeed eternally-and there is a watchful eye over them-over all of us-always. This awareness should come early into their consciousness by the example of others, of parents particularly, and teachers too, and from all who have any influence. "The first great gift we can bestow on others is a good example," said Sir Charles Morell. "Is the child seeing honest, true living in those about it?" asked Barnetta Brown. "Or is it hemmed in by pretense and shams? . . . Are the parents . . . living their lives so firm, and fine, and fair, and strong that the children needs must reverence [and respect] them? . . . to live among our children lives so sweet, and pure . so honest, wholesome and unafraid, so true . . . that evil and wrong . . . fall away from them. . ."2 is the high privilege and sacred duty of parents. This is a demanding discipline but surely not too much to ask of those to whom God has given the most sacred trust on earth. Who shall choose well, who shall learn to live as he should live, if he has a bad example to follow?

'Sir Charles Morell (1736-65), English divine.
"Barnetta Brown, "Mothers' Mistakes and Fathers' Failures," The Ladies' Home Journal, January 1900.

"The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System, March 22, 1964. Copyright 1964.

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He was my problem boy: I had been told To use severity against his vice. Yet that first week of teaching, once or twice A wonder filled his eyes. Before the old Defiance gleamed, I saw beneath his bold Contempt-defense a thrush-flute melt the ice About his heart; a timid colt entice His tenderness . . . The day I saw him hold A wounded lark that could not soar the skies And bind its broken wing and soothe its fear Then softly say, "Sing, little lark!" I knew And loved my problem lad. Then as his eyes Pleaded his hungering, I drew him near And gently said, "I love a lark song, too."



AGAINST THE MYSTERY OF DEATH . . .

RICHARD L. EVANS

We come again to the most urgent questions of life: What is man? Where did he come from? Why is he here? Where does he go? What is the meaning, the purpose, of life? What is the assurance of everlasting life? In searching deeply for the answers, we would cite some lines of certainty and assurance on the reality of the resurrection: "Against the . . . mystery of . . . death-comes this glory of the risen Christ, this victory of the spirit over the weakness of the body, this disclosure of immortality, not as a vision but as a fact. . . . Hosts of men and women would live their lives in all purity and honor [even] if they knew there was no fair country beyond the gates of death; many men and women are living in heroic constancy and patience without that [assurance]. . . . But if that hope were to die out of society, the light would go out of the world, . . . the mystery of life would degenerate into a meaningless tragedy. The . . . rising of one man out of the grave, the triumph of one spirit over death, has changed all life, and made the world a home instead of a sepulcher. . . . Our eternal continuance is assured, but "the modern world is full of unhappiness because it is full of unhelief.... To be happy in such an age as this is the first duty of every man who believes in God and his care for his children; for happiness is the state of those who know that, while all kinds of pain and sorrow may meet them on the way . . . there is nevertheless a divine purpose being worked out. . . . Men need the joy and freedom of a great renewal of faith; . . . let them take counsel with their noblest aspirations instead of with the . . . despair of those . . . who read [life's] mysteries without the light of the Resurrection; let them rest not in the guidance of their fellows, blind and baffled like themselves . . ."2 but in Him who showed the way and who gave us the assurance that life is purposeful and everlasting. Thank God for the reality of the resurrection, and for the awareness that loved ones await us in literal personal reality beyond the limits of this life. "I know that my redeemer liveth."

¹The Outlook, Editorial: An Easter Meditation, April 22, 1905.
²Ibid.: The Aftermath, April 22, 1906.
³Job 19:25.

"The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System, March 29, 1964. Copyright 1964.

To Live with Heroes

(Continued from page 453)

Suggestions for Readers

1. Read with a pencil in your hand. Mark the pages of the books you read (if the books are your own personal property). Make comments in the margins of the book. Write down your reaction to parts of the book. If this is done, your retention will be greatly increased.

2. Talk over what you read with someone else. Try the author's ideas on a friend and see if they make sense. This will also enable you to judge whether or not you have understood what the author

was trying to say.

3. Read several books at a time. Read a biography, the scriptures, a novel, and a philosophical work. When you find your interest waning in one, turn to another. You will find that more books can be read this way with greater interest.

4. Read something each day. The more you read the more you will want to read. If you make this a practice, you will find yourself reading more and watching less television. In fact, after a time you will find something missing from your day if you fail to read.

5. Try to learn something about the author before you read the book. Books are more interesting if you feel a companionship with the

author.

6. Try to find out why the book was written and its historical setting. Even the book of Revelation is more comprehensible if read in its historical setting.

7. Read something fairly often that seems to be beyond your comprehension. If you do this, you

will find that you are progressing intellectually.

Read and love to read. In the words of Horace, "Begin, be bold, and venture to be wise." The four corners of friendship suggested by someone relate to reading as well lie down at night with a book in your hand; swear by the scriptures; drink in all of the knowledge you can; and steal some time each day for reading.



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THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS OFFICE OF THE FIRST PRESIDENCY SALT LAKE CITY II, UTAH

April 1, 1964

TO PRESIDENTS OF STAKES, BISHOPS OF WARDS AND PRESIDENTS OF MISSIONS

Dear Brethrens

The Council of the First Presidency and Quorum of the Twelve has designated June 21 for the 1964 commemoration of the restoration of the Melchizedek Priesthood.

With the emphasis now being given to Home Teaching and the strengthening of the family, and in view of the fact that June 21 will be observed as Father's Day in the United States, it is suggested that talks be given by members of a particular family (or of various families) in the ward or branch along the following lines:

- Father "The origin of my Priesthood, and the line through which it came to me." (He should recount the restoration of the Melchizedek Priesthood and give his line of authority, telling briefly of the men through whom his Priesthood
 - 2. Mother "The blessings that have come to our family through my husband's Priesthood."
 - 3. Son (preferably a Priest) "Why I look forward to receiving the Melchizedek Priesthood."
 - 4. Daughter "What my father's Priesthood means to me and why I should like my companion to be a man who holds and honors the Priesthood."

Appropriate songs, prayers, etc., should also be provided to complete a warship service worthy of the occasion.

The regular macrament meeting should be used to present this program. Will each stake and mission president be kind enough to contact each of his west histoprise or branches and quorum president set and encourage them to lend their services to make this program successful set suggest that the mission president adopt the program as necessary to fit the situation in individual branches of the missions.

In the stakes where quarterly conferences are to be held on June 21, it will be necessary to hold the Priesthood Restoration Service on another Sunday. missions.

The First Presidency

PRIESTHOOD AND THE HOME

Over the years we have associated the Melchizedek Priesthood with the work of the quorums of the Church. Those who hold the Melchizedek Priesthood belong to one of its several quorums. A man works in or presides over organizations in the Church by the authority vested in the fact that he possesses this priesthood.

The importance of the priesthood presidency of a man over his family should not be forgotten. The father is the trainer of his children in their relationship to the Father of us all; his wife aids and abets his efforts. If there is a failure, the sin lies upon the heads of the parents—unless it can be shown that the failure to teach is not theirs.

Training in priesthood activity begins in the home. If a man in his youth has been handled by his parents "by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned," further, if it be also "By kindness, and pure knowledge, . . . Reproving betimes with sharpness when moved upon by the Holy Chost (having made certain at the time that anger is not mistaken for the Holy Chost) . . ." (D&C 121:41-43) and if increased love is afterward shown that the child may not esteem his father or mother as his enemy, he is fortunate indeed. The Holy Chost can become his constant companion in such a situation and certainly will.

Children should be taught the principles of presidency in the priesthood. Perhaps, if we teach children to honor, sustain, and support the bishop, we might also teach them to have the same feelings and responses to the president of their home.

It follows that the principles here stated work equally well in reverse. Children should want to honor their parents, to obey them, to co-operate with them. Their ideal should not be "teach me if you can," but rather "I want to learn, and I turn to my parents for guidance."

The thundering on Sinai had hardly died away before Moses told the Israelites the law to be followed. Prominent in the list of commandments was one which starts out "Honour thy father and thy mother" (Exodus 20:12), and promised long life if they did. But even though this is a responsibility on the children, it is still the obligation of the parents to teach it and then to maintain their own lives on a plane that will call its fulfilment forth because of their own standards.

MEMBERSHIPS AND TRANSFERS

Residence Determines Membership: Every person shall be a member of record of the ward or branch in which his residence is located. Every effort should be made to convert church members to this policy so they will affiliate themselves with the proper ward in all church activities. Exceptions can be made only by approval of the First Presidency.

An exception to the rule may be made for groups of members belonging to other nationalities when approved by the First Presidency. As an example: in the Salt Lake area a Spanish-speaking ward is a unit of the Temple View Stake. Spanish-speaking members in any ward or stake in the area are permitted to remain in the ward in which they live or become members of the language group.

Only Members of Record to Serve as Officers: No person should be appointed to any position in a stake, ward, or branch unless he has been received as a member, without prior approval from the First Presidency in each case.

This instruction is mandatory, except that students temporarily away from home, church members temporarily employed in other areas, and members of the armed services temporarily stationed in a ward may so serve after letters of recommendation have been received from their bishops or branch presidents certifying to their church membership and worthiness or from presentation of their fellowship card.

Members Moving into or out of Ward: Home teachers should report all necessary data to the bishop on all church members and families that move into or out of their districts. Members moving into a ward should be encouraged to introduce themselves immediately to the ward bishopric. Home teachers, however, should be alert constantly to note new families moving into the ward and make contact with them.

They should be visited and made welcome by the bishopric or someone appointed by them.

Your Capacity to Care

Early in my life an older friend sent me a newspaper clipping with a message which has always been a great help to me, especially when times got rough, which they did quite often when I was your age. Parts of the message provide an excellent setting for what I want to say in this column to the young men of the Church. It was written by Walt Mason, a well-known columnist of his day. He called his story "The Welcome Man":

"There's a man in the world who is never turned down, wherever he chances to stray; he gets the glad hand in the populous town, or out where the farmers make hay; he's greeted with pleasure on deserts of sand, and deep in the aisles of the woods; wherever he goes there's the welcoming hand—he's The Man Who Delivers the Goods.

"One man is afraid that he'll labor too hard—the world isn't yearning for such; and one man is always alert, on his guard, lest he put in a minute too much; and one has a grouch or a temper that's bad, and one is a creature of moods; so it's hey for the joyous and rollicking lad—for The One Who Delivers the Goods."

Recently, someone made the statement that too many of our young people today are developing what he called "the great American shrug"—a hunch of the shoulders indicating that they feel little responsibility for their own acts. "After all," said one, "why should I worry?" This attitude is illustrated in an experience I had not long ago when it became my responsibility to talk to a young man who had stolen an automobile. He explained that he wanted to join a certain gang, but first he had to prove that he could steal a car, drive it without a license a certain number of miles, and then return it without being caught. As I tried to explain to him the reason why doing such a thing was wrong and also what it did, not only to him,

but to his family, church, and school, he stared at me a moment, a look of defiance on his face; then, without saying a word, walked to the door, where he turned, shrugged his shoulders, and in a voice hard and unyielding shouted, "I couldn't care less."

This isn't an isolated instance, but one that happens far too often in one form or another. And sometimes it involves boys and young men who are members of Aaronic Priesthood quorums.

Such acts, if continued, can bring you only unhappiness, sorrow, and regret. They reflect not only upon you but also upon your family and upon all those who love you.

It has been said that the welcome man, the one who succeeds in delivering the goods, is he who develops most his capacity to care, one of the gifts you possess. Capacity to care about what? About many things, some of which may at the time seem relatively unimportant. I invite you to think seriously about some of these.

1. Your capacity to care about the name you bear. Next to life itself, the greatest gift you possess is the name given to you by your parents—a name honored because its bearers, in many instances, had the courage to accept a new religion, although it often meant disinheritance, persecution, and hardship; a name known for honesty, decency, and honor; a name whose bearers planned and built towns, cities, roads, bridges, schools, and churches; a name whose bearers have held positions of responsibility and trust in business, industry, church, and community. The name you bear is part of your inheritance. Care about it. Protect it. Add to it increased nobility, dignity, and honor.

2. Your capacity to care about the priesthood which you hold. It is almost impossible to comprehend the blessings which await the man who honors and magnifies his priesthood. By and through it, you can administer and pass the holy Sacrament of our Lord; you can administer to the sick; you can receive your endowments in the temples of the Most High. By its authority you may be married for time and eternity. You also can do vicarious work for your kindred dead. By it you are called to preach the gospel of repentance to all men. Only through the priesthood can you be called to serve in the organizations of the Church. You willing, it will bless and guide you in your home and in your health and in helping you to make all important decisions. "All the acts we perform," said President Brigham Young, "should be governed by the guidance of the priesthood." (JD 7, 66.)

3. Your capacity to care about the creation of other men's hands and brains. Everything you enjoy that makes life good and pleasant for you was once an idea or a dream in the mind of someone who then set in motion the necessary forces to make it a reality. Whenever you are tempted to mutilate or

BY HARVEY L. TAYLOR. ACTING CHANCELLOR, UNIFIED CHURCH

SCHOOL SYSTEM

THE PRESIDING **BISHOPRIC'S** PAGE



ADVICE TO YOUNG MEN

In his position as acting chancellor of the Unified Church School System, Harvey L. Taylor is concerned about the educational and spiritual welfare of over 131,000 students, 109,000 of them in seminaries and institutes across the 109,000 of them in seminaries and institutes across one nation. He supervises grade and high schools in Mexico and the US, LDS Business College in Salt Lake City, Ricks College, and Brigham Young University.

Education has been Elder Taylor's career. In Arizona, he was president of Gila Junior College and superintendent of Mesa Union High School and the Mesa Public

Schools. He served as vice president of Brigham Young University and vice chancellor of the church school system

before assuming his present position in January, 1964.

A graduate of the University of Utah, he received the
MA degree from Columbia University and has done graduate work at Stanford University and Greeley, Colorado, Teachers College. He received an honorary doctorate from Arizona State University.

In the Church, Elder Taylor has served more than thirty years in the Sunday School as a teacher and as a ward and stake superintendent. He also has been an MIA teacher, ward and stake superintendent. He has served on two high councils, taught priesthood classes, been on stake education boards, and is a popular speaker in young people's church groups.

He is married to Lucelle Rhees Taylor, and they have four children and twelve grandchildren.

destroy anything-a book, a car, a road sign, a building, a piece of furniture, equipment, or apparatus of any kind-try to remember the words of the great scientist, Albert Einstein, words which I urge you to commit to memory:

"A hundred times every day I remind myself that my inner and outer life are based on the labors of other men, living and dead, and that I must exert myself in order to give in the same measure as I have received and am still receiving." (From Ideas and Opinions.)

4. Your capacity to care about staying off the bargain counter. Did you ever find an expensive watch, a diamond, a pearl, fine fabrics, or delicate precision instruments out on a bargain counter where everyone could handle and maul them about? These things of great worth are always kept where they have the protection of location and the constant attention of someone who knows their worth. How much more valuable and precious than any of these are vou-a child of God, created in his image, blessed and given dominion over all the earth and every living thing thereon. If you develop this capacity to care you will reap all the benefits promised by obeying the Word of Wisdom and by keeping the moral law. You will avoid vulgar language, obscene pictures, and indecency in all its forms as you would a plague. You will refuse to lie, cheat, or steal. You will do nothing that is cheap or common because doing such things puts you on the bargain counter. Said young Sir Galahad, "I have the strength of ten because my heart is pure."

5. Your capacity to care about being teachable. To "know it all" is a sign of great weakness which closes the door to new exploration, new research, new ideas, and new hope. Try to care enough so that you will read, listen, and observe. Care enough to suspend judgment until you are acquainted with both sides of an issue. Listen and follow the counsel given by your parents and teachers. Remind yourself often that the great men of all ages have been teachable. In ancient times, Abraham, Moses, and Noah were taught by God. They listened. The results are well known. In our time Joseph Smith, Brigham Young, David O. McKay, and every other President of the Church have been taught by God. They too listened. Thus, behold "The Mormon Miracle."

6. Your capacity to care about keeping the channels open between yourself and your Heavenly Father. It is good to be on the Lord's side. It is good to know that you can call on him for help and comfort in time of need. It is good to have the assurance that you can go to him with your doubts, questions, and problems. The more capacity you have to care, the closer you will draw to this great Comforter-the source of strength and power. For in his great Sermon on the Mount, did he not say, "Ye are the salt of the earth," and the "light of the world"? (Matt. 5:13-14.)

These are only a few of the areas wherein I counsel you to develop your capacity to care. There are many more. Sometime, find a quiet corner where you can be alone for several hours. Don't wait too long. Then write down every way in which you think you can increase your capacity to care. After you have done this, begin your own campaign to build for yourself a life patterned after the words of the Master wherein

"(Seek) diligently the kingdom of heaven and its righteousness and all things necessary shall be added thereunto." (D&C 106:3.)

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TODAY'S
FAMILY
FLORENCE B. PINNOCK, EDITOR

Something Old... Vere



A great-grandmother leaning over a bassinet fondly gazing at the newest addition to the family; a grandfather walking around the zoo with a five-year-old grandson; a Rembrandt next to a Mondrian all add up to the saying, "Something old, something new." A June bride looking like a picture in her new wedding gown but proudly wearing her great-aunt's pearls, a child asking for more stories about mother when she was a little girl, an unusual piece of embroidery taken from a petticoat of the 1890 variety and appliqued on today's cashmere sweater all prove that yesterday and today are one.

A thing doesn't have to be old to be good, but on the other hand, a shining new something isn't always best. There should be a wedding of the old and the new. Often one depends on the other. To learn from experience is blending the old with the new. It is important that we learn from the mistakes of others as well as from our own. None of us lives long enough to make all the mistakes, so awareness of the deeds of others gives value to our lives.

It shows maturity when one listens to an older person tell of his past and then puts into effect the lessons learned. A grandmother's cheek, soft but creped, against a baby's velvety smooth firm skin adds truth to the saying, "Something old, something

new"; there is strength in both. A new house gains grace and dignity when an old tree spreads its branches over the eaves. The gaudiness is taken out of a new room with a piece of old pewter on the mantle or a hundred-year-old chest against a wall. Even colors that have faded give balance to bright, singing hues. The old and the new need each other.

So it is in cooking. Too much "instant this," and "frozen that" becomes tiresome on the dinner table. There is a depth of flavoring that the old herbs and the long-time cooking can give to a dish. But few of us would want to raise our own wheat, harvest it, grind it, make it into bread, and then bake it in an old oven hung over an open fire. Let's make bread today but do it the modern way using extra special flour, prepared yeast, powdered milk, sweet cream butter, and baking it in a scientifically heated oven at controlled temperature. It may be grandmother's recipe we are using, but it is tuned to today's miracles.

One hundred years ago, whether it be June or January, a heavy hot meal was served at noon. Today we build our summer menus around the climate. Light, nourishing food gives us energy on a hot day, but proteins are needed in summer as well as winter. So now let us plan a summer turkey dinner in a light appetizing way.



Something Old Something New

First Day-Summer turkey for company

Second Day

°Potato Turkey Bake Baby New Carrots (sprinkled with grated orange rind) °Four Bean Salad °Praline Pie

Third Day

°Turkey Salad Raw Vegetable Platter °Honey Bread Snow Balls

Fourth Day

Turkey a la King over Wild or Brown Rice Corn on the Cob Strawberries and Cream

Fifth Day (the hot and cold of it)

*Turkey Vegetable Soup Bran Muffins Frozen Fruit Salad

Have you ever prepared your turkey and placed it in the oven before you went to bed and let it roast all night ready to be taken from the oven in the morning? This is a perfect way to cook a summer turkey. The turkey is ready early in the day and should be placed in the refrigerator to chill until dinner time.

Roast Summer Turkey

Clean and sprinkle the cavity with salt. Truss the legs and skewer the neck skin to the back. Cream a half cup of butter and add a half cup of flour. Cover the entire turkey with this mixture. Place the bird breast down on a V shaped rack. Cover with a loose cap of foil. Press gently at drumstick and breast ends. Place in a 400 degrees F. oven for half an hour. Then lower the temperature to 275 degrees and roast until turkey is cooked. A 20 pound turkey will take about 8 hours. Meat thermometer should register 195 de-grees F. when bird is done. Another test for doneness is to press the thick part of the drumstick between the fingers. Meat should feel soft. Move the drumstick up and down. It should move easily. When the turkey is done, remove from pan and let cool at room temperature for a while, then place in refrigerator.

Old-fashioned Onion Dressing

1 cup butter or margarine

2 cups finely chopped onion3 cups finely chopped celery

1 tablespoon salt, approximately 4 teaspoons poultry seasoning or

sage to taste

1 teaspoon pepper 15 cups soft fine white bread

Melt the butter, add the onion and celery, and cook over low heat for about 5 minutes. Mix the remaining ingredients, adding the butter and vegetable mixture with a fork. Taste for flavor. Moisten slightly (2 or 3 tablespoons hot water) and stir gently with a fork. Put in a large greased casserole and just before dinner bake for about 45 minutes. Stir occasionally with a fork so the bottom and sides do not brown too much. Serve hot.

Cranberry Salad (8 servings)

1 package (3 oz.) mixed fruit Jell-o Dash of salt

14 cups boiling water

1 can (1 pound) jellied cranberry sauce

½ cup chopped nuts

1½ cups chopped June apples

Dissolve the Jell-o and salt in the boiling water. Break up the cranberry sauce with a fork. Add to gelatin mixture. Chill until very thick. Fold in the nuts and apples.

Pour into individual molds. Chill until firm. Unmold on crisp greens.

Potato Turkey Bake (4 servings)

4 tablespoons butter or margarine

½ cup chopped celery

2 teaspoons instant minced onion ½ cup dressing left from yester-

day's dinner ½ cup turkey stock

1½ cups mashed potatoes 1 teaspoon prepared mustard

4 large cold turkey slices Grated Parmesan cheese Paprika

Melt the butter, add the celery and minced onion. Saute over low heat about 5 minutes. Add the bread dressing and 4 tablespoons of the turkey stock. Mix well. Add with the mustard to the mashed potatoes. Place slices of turkey in bottom of shallow baking dish; pour remaining broth over the slices and heap a mound of mashed potato mixture on each serving of turkey. Sprinkle with the Parmesan cheese and paprika. Bake uncovered at 400 degrees F. for about 15 minutes.

Four Bean Salad

1 can kidney beans

1 can wax beans

1 can green beans

1 can lima beans

1 cup chopped celery

2 onions, ringed

½ cup chopped green pepper

1 package frozen cauliflower, cooked until crisply tender

1½ cups vinegar

½ cup water 2 cups sugar

1 tablespoon salt

Boil together vinegar, water, sugar, and salt for 5 minutes; cool. Pour over other ingredients and refrigerate overnight. Drain and serve on crisp greens.

Turkey Salad (10 servings)

4 cups diced cooked turkey

2 cups sliced celery

3 tablespoons minced parsley

1 teaspoon salt, approximately

½ teaspoon pepper

2/3 cup whipping cream, whipped 1/4 cups mayonnaise

2 tablespoons lemon juice

3/3 cup toasted almonds, coarsely chopped

Fold the whipped cream into the mayonnaise, lemon juice, and almonds. Add the other ingredients; toss lightly. Chill well. Serve on lettuce. Save some almonds to sprinkle on top.

Honey Bread Delicious and so finegrained. Will make 4 mediumsized loaves

11/2 cups honey

1½ cups milk

34 cup sugar

3¾ cups flour 1½ teaspoons soda

1½ teaspoons salt

1½ cups chopped walnuts or pecans

½ cup cooking oil

2 eggs

1 teaspoon vanilla

Bring the honey, milk, and sugar to a boil, cool. Sift dry ingredients together, add the nuts, shortening, and eggs, vanilla; add the cooled honey mixture and beat for about 2 minutes. Turn into well-greased pans. Bake at 325 degrees F. for about 1 hour.

The Snow Balls are merely balls of vanilla ice cream rolled in coconut, but they are so good served with caramel or chocolate sauce.

Praline Pie

1/3 cup butter

1/3 cup firmly packed brown sugar

½ cup chopped pecans

l lightly baked 8 inch pie shell l package (4 oz.) Jell-o butter-

scotch pudding and pie filling
2 cups milk

1 cup prepared topping or whipped cream

Pecan halves

Combine the butter and sugar, cooking and stirring until the sugar melts and the mixture bubbles vigorously. Remove from heat. Stir in the nuts. Spread mixture over the bottom of the pie shell. Bake in a 425 degrees F. oven 5 minutes or until bubbly. Meanwhile combine the pie filling and milk and cook over medium heat stirring until mixture comes to a full boil. Remove and cool for 5 minutes, stirring once or twice. Spoon over the nut layer. Cool and chill in refrigerator. Garnish with whipped cream and pecan halves.



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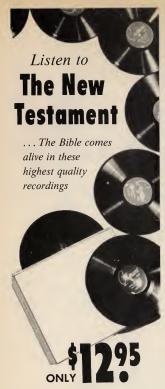
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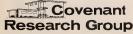
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Turkey-Vegetable Soup

Turkey carcass

½ teaspoon dried thyme leaves

½ teaspoon dried marjoram leaves

1 bay leaf

6 cloves

2 onions, chopped

1 cup diced celery

1 cup diced carrots

1 package frozen peas

Break up the turkey carcass. Place in a large kettle. Cover with water. Add the other ingredients except vegetables. Let simmer about 3 hours. Strain. Add the onion, celery, carrots, and cook for 10 minutes. Add the frozen peas and simmer for five more minutes. Serve immediately garnished with chopped parsley.



NO ONE LEAVES HIMSELF BEHIND

RICHARD L. EVANS

We spoke last week of the certainty of everlasting life. But what about the quality, the conditions of everlasting life? "... who can predict the quality of the life which is coming to us in the great hereafter?" questioned one quoted source. "Does it not depend on the quality of this present life? Are we not today determining, not so much whether we shall live forever? Are we not now making for ourselves the heaven to which our hopes climb . . .? There stands the open door . . . but when we have entered, how far shall we go and what shall our possession be?" In his Epistle to the Corinthians, Paul said: "... the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars." Obviously there will be differences here after depending upon our deservingness. Somewhere we have heard this said: If you would be comfortable in heaven, you would be there. This would seem true to this extent: Evil men would not be comfortable in the company of good men, and good men would not be comfortable in the company of evil men. The company we seek and enjoy and choose is exceedingly significant. But there is yet another very different side to this subject, and that concerns the kind of company we are when we are solely with ourselves. We cite this question from an ancient source: "Why should we move to find countries and climates of another kind? What exile leaves himself behind."3 The answer is that no one leaves himself behind. We ourselves are constantly in our own company, and should make of ourselves the best possible kind of company. We ought to seek knowledge so that we can carry on intelligent conversation with ourselves. And we ought always to live so as to have a quiet and comfortable conscience. It isn't comfortable to carry on a conversation with a bad conscience. Said Richardson Packe: "There is nothing that a man can less afford to leave at home than his conscience or his good habits. . . . "4 This is true of traveling in time or in eternity. "Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection." The company of others is important, but there is nothing more important than our own company and companionship because now and always and everlastingly we are inseparably with ourselves.

*PEditorial, The Outlook: "An Easter Meditation," April 22, 1905.

*I Cor. 15:40-41.

*Quoted by Montaigne, Of Solitude, accredited to Horace.

*Richardson Packe (1680-1728), English author.

*PD&C 130:18.

"The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System, April 5, 1964. Copyright 1964.

BREAD MAKING

BY MARGARET MAXWELL

I turn my bread dough out and start to knead.

My floured hands plunge in to punch and fold;

I form my loaves with skill and practised speed.

And here is beauty for my hands to

My loaves of bread are baking, and the room

Is filled with healthy fragrance redolent.

To me it's sweeter than a fine perfume:

Yes, there is beauty in its wholesome scent.

And now my bread is done, and I can place

Each golden loaf-I count them, one, two, three-

To cool upon the shelf, in its own

And here is beauty for my eyes to

My six-year-old runs in with loud halloo.

"Fresh bread!" he cries, his little face aglow,

"I love your bread, and, Mother, I love you."

And here is beauty for my soul to know.

SWAN AT NIGHTFALL

BY ROWENA CHENEY

With dignity and rhythmic grace, Upon this quiet lake, you trace A fluent wedge against the blue Borrowed from night skies over you.

What are you seeking, as you float As soundless as a phantom boat On mystic waters? Do your eyes Behold a second paradise

Down here on earth-when summer nights

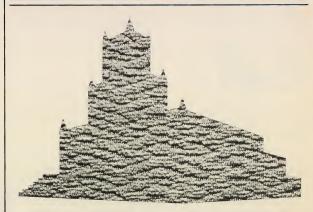
Lure you from far Olympian heights To find someone our eyes have missed-

Fair Leda, come to keep her tryst?

Or are you-(by some eerie power For one lingering, sentient hour)-A swan which once on Avon's stream Became a part of Shakespeare's dream?

For your missionary farewell...





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The Church Moves On (Continued from page 436)

Of that number 1,736,567 resided in stakes and 380,884 resided in the missions. This was a net increase of 151,665 members during the year.

The First Presidency announced the creation of the Northern Indian Mission from parts of the Southwest Indian Mission. Elder Grant R. Farmer has been called to preside over the new mission. The territory of the Northern Indian Mission includes Montana, North

and South Dakota, Wyoming, Minnesota, and Nebraska. Headquarters will be at Rapid City, South Dakota. There are now about sixty missionaries in the territory embraced by this new mission carrying the gospel message to the Cree, Crow, Sioux, Chippewa, Winnebagos, Blood, and Blackfoot Indian tribes. President Farmer is currently serving as bishop of the Boise (Idaho) Ninth Ward. He first served as a missionary among the Indians in 1946 when he labored as an elder in the Northern States Mission. He and his wife Estella again served in that mission from 1952 to 1954. She and their four



THE NEED FOR STANDARDS

RICHARD L. EVANS

We spoke last week of taking ourselves with us and cited Paul from the New Testament concerning the hereafter and the different degrees of glory. We are constantly becoming what we are to be. And what we shall be hereafter is what we are now, plus what we add to it between now and when we leave this life. We are in some measure acted upon by others and by outside influences, but also, in large measure, we are shaping ourselves. And in all our choosing and selecting and deciding, there is need for standards, for some sure sense of values, by which we may shape ourselves. There are some who would emphasize that moral standards, the moral code, must give way to new situations and circumstances. But if there are no fixed or basic standards, we shall surely reap unhappiness with loose living and lost lives. This was the pattern of some civilizations of the past that collapsed because of compromising standards, and of much that was immoral. This is one of the greatest lessons of life for everyone to learn: that consequences follow causes no matter who presumes to say it isn't so. We have to tie to time-honored principles of honor and honesty, of chastity and morality if we would keep civilization and ourselves safe, and if we would realize the highest possibilities of our own everlasting lives. No one should succumb to the siren call that he is his own god, his own determiner of right and wrong. If this were so there would be anarchy, and no man's person or possessions would be safe. And if there is to be peace-personal peace and public peace, and a world worth living inthere must be standards, honor, honesty, morality, no matter who, because of a disposition to indulgence, would set any commandment or moral standard aside. Said Thomas a Kempis: "A passionate man turneth even good into evil. . . . Manfully . . . conquer those things which are most grievous and . . . withdraw [thyself] from . . . sin." This we would say to youth and to all who love life: "Set high standards, keep the commandments, and look to your everlasting lives, no matter who would tell you that the basic moral standards are no longer in force and effect." "Begin to be now what you will be hereafter."2

Thomas a Kempis, Imitation of Christ, book I. 2St. Jerome (340-420), Latin scholar.

"The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System, April 12, 1964. Copyright 1964.

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sons will accompany him into the field of labor. The necessity of bringing the testimony to the Lamanites and their brethren was mentioned in a revelation (D&C 3) in July 1828. Another revelation (D&C 32) in October 1830 sent missionaries among the Lamanites. There are now seventy-four full-time missions of the Church functioning.

The First Presidency announced the appointment of Elder Heber Golden Jensen of Edmonton, Alberta, Canada, as president of the New Zealand Temple. He succeeds President John B. Hawkes who has served there for three years. President Jensen's wife, Hattie B. Jensen, will be temple matron. This Canadian couple has been in New Zealand for four months serving as missionaries.

Norfolk (Virginia) Stake formed from parts of Virginia Stake to be the 392nd stake now functioning in the Church. Elder Walter H. Hick, Sr., was sustained as president with Elders James W. Cole, Sr., and Robert C. Morris as counselors. Both President Hick and Elder Cole were serving as counselors to President Cashell Donahoe, Sr., of Virginia Stake. Norfolk Stake was organized under the direction of Elder Harold B. Lee of the Council of the Twelve and Elder ElRay L. Christiansen, Assistant to the Twelve. As early as 1832 missionaries were laboring in that part of Virginia which is now the state of West Virginia. In 1870 active missionary work in Virginia was recommenced.

Elders George T. Henshaw, Jr., and Robert M. Goodman, Sr., were sustained as counselors to President Donahoe of Virginia Stake.

Mt. Olympus (Salt Lake County) Stake formed from parts of East Mill Creek and Olympus stakes to be the 393rd stake now functioning. President Orin R. Woodbury, who was serving as president in East Mill Creek Stake, sustained as president of Mt. Olympus Stake with Elder William S. Partridge, who was serving as first counselor in Olympus Stake, sustained as first counselor, and Elder Jack H. Goaslind sustained as second counselor. The stake was organized under the direction of Elder Marion G. Romney of the Council of the Twelve and Elder Alvin R. Dyer, Assistant to the Twelve. The stake is named after a



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Elder William D. Callister sustained as president of East Mill Creek Stake with Elders L. Rolan Werrett and G. Phillip Margetts as counselors. President Callister and Elder Werrett were counselors to President Woodbury.

19 Denver South (Colorado) Stake was formed as changes were made in both the Denver and Denver West stakes. President R. Raymond Barnes, who was serving in Denver West, is now president of Denver South Stake. His counselors are Elder Boyd L. Hansen, who was serving as a counselor in Denver Stake, and Elder Alan Roberts, who was serving as a counselor in Denver West Stake. Denver South Stake was formed under the direction of Elders Howard W. Hunter and Thomas S. Monson of the Council of the Twelve. It is the 394th stake now functioning in the

Church. A branch of the Church was organized in Denver, Sunday, January 3, 1897 as part of the then newly organized Colorado Mission.

Elder Russell C. Taylor who was serving as first counselor in the Denver West Stake presidency sustained as president of that stake succeeding President Barnes. Counselors to President Taylor are Elders C. Rodney Claridge and Sanford S. Walker.

Elder Theodore Christensen sustained as second counselor in Denver Stake succeeding Elder Hansen. President Elmo C. Higginson and his first counselor, Elder Thomas H. Butterfield, continue to serve in this stake.

Elder Kenneth C. Johnson sustained as president of Grantsville (Utah) Stake with Elders Max L. Shirts and Ferris R. Williams as counselors. They succeed President Arthur L. Barrus and his counselors, Elders Saul A. Clark and L. Clark Imlay.

WAITING

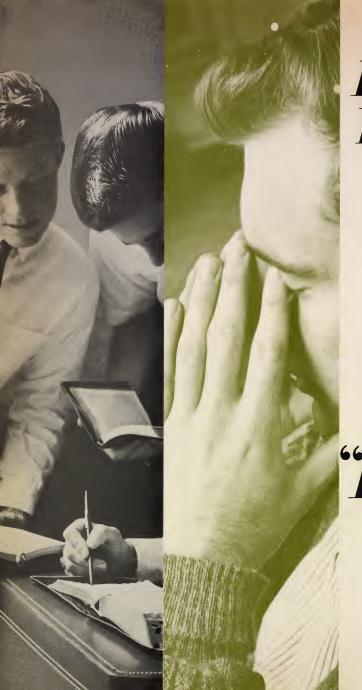
BY DAVID W. CUMMINGS

Out of a cluster of fantasies A line of wistful faces forms....

Wondering, my curious eyes pick up the line And trace it back—back through the years Until I lose it in the distant mists of time. My gaze reverts, I trace those faces back To where the line began. And there in a rush of guilt I stare . . . the first one is my own!

I turn away and still I see, face after face Pleading with their eyes, and forming on their lips The yearning cry: "How long? The ages drag, How long the wait, until you set us free?"

Faces . . . only faces, unnamed, unplaced, unknown, Yet I must do my best to find them all. Until I start I'll see that look and hear that cry Echoing down the centuries. Something tells me that I can, that here or there, I'll find their names and place their birth And learn enough to call them known. And as I do, I'll see those faces glow Under temple light, and hear that cry Silenced in a temple hush. And they and I will know The meaning of celestial peace.



ERA OF YOUTH June

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Learn of Me"



"Learn of me, and listen to my words; walk in the meekness of my Spirit, and you shall have peace in me." (D&C 19:23.) What greater promise than that?

To youth on the run on the climb to success

To youth aching for recognition dreaming of fame

To youth yearning for inner strength longing to appeal

To youth searching for happiness hoping for peace.

This can be the answer... "learn of me."

To learn of him is to learn the way to personal perfection.

This is worth striving for.

In this issue some suggestions on how to learn of him....

by Elaine Cannon



Fasting

by Robert Spencer

Fasting is an act of obedience.

Fasting helps the poor.

Fasting rests my body.

Fasting emphasizes prayer.

Fasting also thickens my tongue, leadens my eyelids, slows my efforts.

Fast day is the longest Sunday of the month—until dinner.

Can fasting have purpose in it for *me?*Fasting could be for me a conscious effort to lift my spirit through control of my body and its hungers.

Fasting could be a time for me to cleanse my thoughts as I have my body, a time to sweep out the dirt, the trivial, the useless, and to store up the spiritual.

Fasting could be a time to think of, concentrate on, indeed, to "exercise" faith through single-purposed prayer about one matter of concern to me.

Then if fasting does become such an exercise in self-mastery, my body's hunger becomes my spirit's hunger.

Then the testimonies I hear in fast meeting move my heart—swell my soul; skepticism evaporates.

Then fasting becomes my own personal devotional with the Father. I can't permit it to be desecrated by making it "seen of men." It is a private time of prayerful covenant, a time of strengthening through self-denial, a time of worship. Then have I fasted.



Yearning Prayer

By Truman G. Madsen

They say it in one way or another, those who really know about prayer: Only yearning prayer gets through.

But there are three kinds of yearning.

We yearn when we mean what we say. But is that enough when we are asking the impossible, or when what we are asking is, if we could only see, for our ill?

We yearn when we care terribly. But is that enough when what we care for, however desperately, is a fist-shaking fixation that presumes God visions less what is needed than we?

We yearn, finally, when we do not only mean and care intensely, but when at the core we are as anxious to listen as to ask. We yearn when we will to abide counsels already given, and to respond to him and his way in his way.

So long as we are set in our uninspired desires, not moldable, we must break our hearts before we can pray from them. So need we wonder why the heavens are often "like brass over our heads?"

This is the beginning of communion with the highest of personalities, God and his Son Jesus Christ; of higher ways of seeing and feeling, as it were, through their eyes.

This is a life-process, not a five-minute thing. But it is often closer in youth than in maturity. Youth may keenly grasp the truth: that even at our best we are like the blind boy who walks with his friend. He does not believe, nor bluff, that he is self-sufficient. Instead he responds to the slightest nudge. (If you would know the power of God try, early in life, to become just this dependable in your dependence.)

As this happens, the whole of us becomes the instrument that vibrates upwardly. No special words are needed, no forced tone of voice, and no dramatic play-acting.

Then we begin to recognize the "first answers" to our prayers—the answers that always come before the others.

What are these?

They are subtle flashes that register within. And they are real. They center "in your mind and in your heart" (D&C 8:2) and are, therefore, a perfect blend of thought and feeling. They come with a serene flow of power that is light, and warmth, and liquid surety. They whisper a "Yes," or a "No," a "Wait," or a "Be still," a "Trust," or an "Act well thy part."

This is what a modern young prophet calls "breaking the ice" and "obtaining the Holy Spirit" which causes "the bosom to burn." He says that much emptying ourselves of unworthiness and much filling ourselves with concentration precedes it. He says we should strive to stay on our knees until it happens.

And how do you know that this "burning" is of God? Maybe it is just hope, guess, or wish

You know by the quiet verdict of your own inner being. (And you know just as well when you don't know.) You know because the haunting "I doubt" and the painful "I fear" are swallowed up in living light. You arise this time, after many darkened times, tinctured with gratitude. With the glow comes a lingering love, a knowledge that forges resolve to do what must now be done, and a faith for next time.

Thus yearning prayer becomes burning prayer, burning-with-the-Spirit prayer.

Happy is the youth who prays for and then until and finally with this subtle flame. For "he that asketh in Spirit shall receive in Spirit." (D&C 46:28.)



Worship

by David Meredith

Our only article of faith which does not begin "We believe" states: "We claim the privilege of worshiping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may."

We usually cite this article as our profession of religious tolerance, but how often do we "claim the privilege" of worship? One evening recently in a Sacrament meeting. following the administration of those sacred emblems, a gifted soprano soloist sang, "Oh, Divine Redeemer." Some of the previously-occupied deacons were now passing notes, nudging one another-generally ignoring the singer and the music. Just behind the deacons sat a mother whose son was in the mission field. She was herself an accomplished singer and doubtless was familiar with the number being sung. As the music progressed, she seemed to move with it-tears came. As in echo, the words of the song formed on her lips; the music became her own prayer of faith and devotion. For her, at that moment, no deacon, no other outside obstruction, intruded on her moment of worship. How priceless-how seldom and rare such moments are!

It is said that the atheist's most trying times are those occasions when upon arising he feels grateful to be alive—with no one to thank!

Certainly gratitude, love, and reverence are elements of this attitude when we can worship. Perhaps one reason that we worship so seldom is that worship needs to be spontaneous. Worship isn't—indeed, can't be—casual, perfunctory, or compelled. These are its opposites.

Worship is possible-

In testimony meeting
"Out" in nature
During the Sacrament
In the temple
Watching or listening to general conference
Some moments in the mission field
Seeing art; hearing great music
During a quiet conversation with a loved one
At praner—sometimes.

What do these times or places have in common? Isn't it time? Time and reflection? Yes, we worship most often when we have (or take) time to look either inside or about us. It is then that we contemplate blessings received; nature's resplendence, the Savior's gifts of life and forgiveness. It is then that we sense the Spirit's nearness, see and feel other lives touching and affecting ours. Worship, gratitude, reverence well up from within.

Worship is in very fact a "privilege." Nothing "commanded" about it—it's no duty. It's simply a blessed privilege. Let's take the time to "claim the privilege"—often.



EXPERIENCES OF A STAKE SUPERINTENDENT WITH THE MIA

Basketball Program

By John Schreiner
Superintendent Boston Stake YMMIA

Ours is a relatively new stake located on the East coast. It took courage to include in our basketball league announcement a promise that the winning junior team would participate in the region for the first time. Indeed, several problems arose in the early weeks of the stake league, most of them concerning eligibility.

Two alternatives were proposed in stake board meeting. One was that we hold strictly to the athletic committee's rules, which would mean disqualification of most of our teams. The second was to adopt a lesser rules standard which would make our league ineligible for regional participation. Fortunately, a third and far better alternative was found. It was decided to hold strictly to the rules, but at the same time to labor with the situations in the individual wards. We had faith that a way would be found for every team to qualify. Individual board members were assigned to work closely with each team that had an eligibility problem.

One of our smaller wards needed an outside player to complete its team. The captain, Ernie, had brought a school classmate, Bob, to some practice games. But Bob had no desire to attend church, and this is one of the requirements.

The stake board member assigned to this team met with the ward superintendent. It was agreed that the board member give Bob a call. Bob quickly confirmed that he thoroughly enjoyed playing basketball, but that he had no interest in attending the Mormon Church. This board member explained that this was simply one of the rules, and it couldn't be changed. But he quickly offered Bob an alternative. He said, "Bob, let's strike up a bargain. How would it be if we get together next Sunday and go to church. I'd like to introduce you to our bishop. And then another Sunday, I'll reciprocate by going with you to your church."

Bob replied, "I suppose that would be all right."

The board member continued, "There is just one problem. I'm leaving soon for a vacation. Would it be all right if Ernie substituted for me on Sunday?"

"Sure."

"When you see Ernie tomorrow in school, why don't you ask him if you could go along with him to church on Sunday, and then when I return, I'll give you a call, to complete the other part of the bargain."

Bob agreed that this would be fine. The next day Ernie was a surprised young Latter-day Saint when his friend Bob came up and asked for an invitation to church. The two boys attended Sacrament meeting, and Bob met Ernie's bishop. The following Sunday Bob accepted an invitation to go again. It was fast day, and he attended priesthood meeting, Sunday School, and testimony meeting. While not overly expressive, Bob did indicate to Ernie an admiration for the Home Teaching program which was discussed in the meetings.

When the board member returned, he called Bob to make arrangements to complete the agreement. But Bob hesitated for a moment, and then said, "Well, really, I don't go to my church that often." Then after another moment, he said, "To tell you the truth, I've decided that I'd rather go to your church."

What a heartwarming surprise! Bob played in every league game thereafter as a fully-eligible team member. He has attended church and MIA nearly every week and is also meeting with the missionaries. We are a little ashamed to remember how close we were to choosing an alternative by which this experience could never have happened. It was thrilling and inspiring that each of the teams eventually did qualify. And the winning stake team did participate in the regional playoffs.

It was a substantial trip of 300 miles each way which the winning team took to compete with the winners of a neighboring stake. Many of our boys had never before been that far away from their home towns. We arrived at eleven in the evening, and found all ten members of the competing team waiting for us in their coach's living room. We had been invited to sleep in their homes. Two of us were to go with their team captain, named



Skip. By coincidence, one of these assignments went to Bill, our captain, and the other went to me. It was nearly midnight when we approached our home for the night. Skip said, "Oh, by the way, I'm the only one in my family who is a member of the Church. So if you see evidences in our home that don't conform to church standards, I hope you'll understand." We assured him that we would. Skip and Bill had some sparse get-acquainted conversation in the car. It was evident that in spite of a guest-host relationship, each was aware that they would be in tense competition the next afternoon. But in the living room inside, the two boys, both about sixteen, began to recognize their common fraternal bond in the Church and in the priesthood. Their talk grew quicker and more at ease as they compared experiences of every conceivable kind. The hour of 1 am came and went. To me, a casual observer, it seemed that from about this point on, the interchange of ideas was as intimate as if both boys were members of the same team.

In the bedroom upstairs, after nearly another hour had passed, I made my single contribution to the evening's discussion. "Skip, what was it that happened in your life two years ago?" I asked.

"Oh you mean about my coming into the Church? Well, I had a friend in school who was LDS and . . ." He told a choice story not too untypical of learning about the gospel, conversion to it, and baptism

in it. And he bore a fervent and humble testimony of the tremendous significance of the gospel in his life.

He then expressed himself further, in approximately these words, "You know, the Church is always teaching that we should pray together as families. But that has never been possible for me because the Church is the one area where my parents and I don't see eye to eye. But tonight it's different. I'm not the only church member at home. I wonder if you two would be my church family for this night, and if we could have family prayer together before retiring."

We knelt down and Skip asked Bill if he would offer the prayer. Afterward, we quickly settled down for a long comfortable sleep. It had been a choice evening.

There were several other instances of priesthood brotherhood as these two groups of young men sharing similar high ideals got acquainted. It is little wonder that the game the next day was played vigorously but also fairly. The referees were respected.

One of our players might have been speaking for all the team when he said on the way home, "Even without winning, this has been a great weekend. We ought to do something like this again, even without a basketball game."

Such experiences are living evidence of the greatness and divinity of the principal MIA goal, to build testimonies of the restored gospel in the hearts of youth.

Prayer at Baptism

By Alice K. Freese

Dear Heavenly Father—
Forgive me for I have sinned—
and grieved thee greatly.
Give me of thy strength on this
most holy day—
To live the teachings of thy Son Jesus—

Who died that I might have
eternal life.

If thou hast work for me to do—
Give me wisdom—and a humble heart—
That I may glorify thy name—
And finally—dear Father in heaven—
Help me to live thy Word of Wisdom—
joyfully
I ask these things in the name of
Jesus Christ. Amen.

The Last Word

The science teacher exclaimed: "Can you imagine light traveling at 186,000 miles per second?" when the student retorted, "Yeah, but it's downhill all the way!"

Two women were preparing to board an airliner. One of them turned to the pilot and said: "Please don't go faster than sound; we want to talk."

Nothing makes your old home look so attractive as pricing the new ones.

Unless we continue to grow we begin to die.

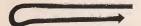
Results are what you expect, and consequences are what you get.

We are haunted by an ideal life, and it is because we have within us the beginning and the possibility of it.—Phillips Brooks A diet is a short period of starvation preceding a rapid gain of five pounds.

I made this my rule—when the Lord commands, do it. —Joseph Smith the Prophet Credit: A person who can't pay gets another person who can't pay to guarantee that he can pay.—Charles Dickens



Some people have read so much about the harmful effects of smoking that they are giving up reading. The best way for a housewife to have a few minutes to herself at the close of the day is to start doing the dishes.



One of the most difficult things to give away is kindness, for it is usually returned.

If you have succeeded in putting one truth into circulation, or demolishing one falsehood, you have done a good day's work.

Duty makes us do things well, but love makes us do them beautifully. — Phillips Brooks

Dad was deep in the evening paper when young Teddy came up with this request: "Dad, can I have a cowboy suit and 200 head of cattle?"







Have you ever seen a bonafide check for \$19,433.17? Neither had Mollie Hobson.

Life had little to offer Mollie but hard work and loneliness. Well past fifty and a widow, her last boy, Jerry, was forced to seek employment as a farm worker in a community a considerable distance from home.

Jerry failed to mention his purchase of a \$10,000 Beneficial insurance plan, but in the few blinding seconds before the fatal automobile accident which took his life, perhaps the thought of that fortunate purchase flashed through his mind.

Since the policy carried accidental death benefits doubling the face amount, the proceeds would have been \$20,000, except for the fact that in settling proof of death, it was discovered that Jerry had misstated his age as somewhat younger than his actual age. It was necessary, therefore, to deduct \$550.56 to adjust properly the discrepancy in age.

A grateful mother will now enjoy some modest comfort and freedom from worry thanks to the foresight of a loving son and the wisdom and miracle of life insurance!

From the Beneficial Life files

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